

A

*Hum. Cooke*

# DISCOURSE

Presented to those who seeke the  
Reformation of the CHURCH  
of ENGLAND:

WHEREIN

IS SHEWED THAT THE  
new CHURCH Discipline  
is Daungerous both to Religion,  
and also to the whole state.

TOGETHER

with the OPINIONS of Certaine Reue-  
rend and Learned Divines, Concerning the  
Fundamentall Poynts of the true  
Protestant Religion.

WITH

A short exposition upon some of DAVIDS  
Psalmes, pertinent to these times of  
SEDITION.

Printed for W.W. and I.B. 1642.

*Humphrey Cooke*

John Jones

IS SHOWN THAT THE

NEW CHURCH DISCIPLINE

AND ITS EFFECTS

TOGETHER

WITH THE HISTORY OF THE CHURCH

AND THE HISTORY OF THE CHURCH

AND THE HISTORY OF THE CHURCH

AND THE HISTORY OF THE CHURCH

WITH

A NEW EXPOSITION OF THE CHURCH

AND THE HISTORY OF THE CHURCH

AND THE HISTORY OF THE CHURCH

THOMAS W. and J. R. 1840.





*A*  
**DISCOURSE**

to them who seeke the Re-  
 formation (as they terme it)

of the CHVRCH of  
 ENGLAND.

**BRETHREN,**



He wisdome of governours you must  
 not blame, in that they, forecasting the  
 manifold, strange, and dangerous In-  
 novations, which are more then like-  
 ly to follow, if your Discipline should  
 take place, have for that cause thought it hitherto a  
 part of their duty, to withstand your endeavours that

A 2

way.

way. The rather, for that they have seene already some small beginnings of the fruits thereof in them, who concurring with you in Iudgment, about the necessity of that Discipline, have adventured without more adoë to separate themselves from the rest of the Church, and to put your speculations in execution. These mens hastynesse, the waryer sort of you doe not Commend, you wish they had held themselves longer in, and not so dangerously flowne abroad before the feathers of the cause had bene growne. Their errour with mercifull termes yee reprove, nameing them in great commiseration of mind, your *poore Brethren*.

1. Pet. 22.

2. They, on the contrary side, more bitterly accuse you as their *false Brethren*, and against you they plead, saying, *From your breasts it is that wee have sucked those things, which when yee delivered vnto us, ye termed that heavenly, sincere, and wholesome milke of Gods word, howsoever yee now abhorre as poyson, that, which the vertue thereof hath wrought and brought forth in us. Tce sometimes our Companions, Guides, and familiars, with whom we have had most sweet consultations are now become our professed Adversaries, because wee thinke the statute-Congregations in England to be no true Christian-Churches, because wee haue severed our selves from them, and because without their leave or licence that are in civill Authority, wee have secretly framed our owne Churches according to the platforme of the word of God. For, of that point betweene you and us, there is no controverisie.*

Psal. 55. 13.

verse. Alas! what would you have us to doe? At such time as yee were content to accept us in the number of your owne, your teachings wee heard, wee read your writings: and though wee would, yet able wee are not to forget with what zeale yee ever have profest, that in the English Congegations (for so many of them as bee ordered according unto their owne Lawes) the very publique service of God is fraught, as touching matter, with heaps of intolerable pollutions, and as concerning forme, borrowed from the shop of Antichrist; hatefull both waies in the eyes of the most holy: the kind of their Government by Bishops and Arch-Bishops Antichristian; that Discipline which Christ hath essentially tyed, that is to say, so united unto his Church that wee cannot account it really to be his Church, which hath not in it the same Discipline, that very Discipline, no lesse there despised, then in the highest Throne of Antichrist; all such parts of the word of God, as doe any way concerne that Discipline, no lesse unsoundly taught and interpreted by all authorized English Pastors, thē by Antichrists factors themselves; at Baptisme Crossing, at the lords supper kneeling; at both, a number of other the most notorious badges of Antichristian recognisance usuall. Being moved with these, and the like your effectuall discourses, whereunto wee gave most attentive care, till they entred even into our soules, and were as fire within our bosomes, wee thought wee might hereof bee bold to conclude, that sith no such Antichristian Synagogue may bee accounted a true Church of Christ, yee by accusing all Congregations

Prof. against  
Docter Ba-  
ner.

gregations ordered according to the Lawes of England, as Antichristian, did meane to condemne those congregations, as not being any of them worthy the true name of a Christian Church; Yee tell us now, it is not your meaning. But what meant your often threatnings of them, who professing themselves the inhabitants of Mount Sion, were too loath to depart wholly, as they should, out of Babilon; Whereat our hearts being fearfully troubled, wee durst not, wee durst not continue longer so neere her confines, least her plagues might suddenly overtake us, before wee did cease to bee partakers with her sinnes: for so wee could not chuse but acknowledge with greife that wee were, when they doing evill, wee, by our presence in their Assemblies, seemed to like thereof, or, at leastwise not so earnestly to dislike as became men heartily Zealous of Gods glory. For, adventuring to erect the Discipline of Christ, without the leave of the Christian Magistrate, happily Yee may condemne us as fooles, in that wee hazard thereby our estates and persons, further then you (which are that way more wise) thinke necessary: but of any offence or sinne therein Comitted against God, with what Conscience can you accuse us, when your owne positions are, that the things wee observe, should every of them bee dearer unto us then 10000 lives? that they are the peremptory Commandements of God; that no mortall man can dispence with them, & that the Magistrate greivously sinneth, in constraining thereunto; Will Yee blame any man for doing that of his owne accord, which all men should be compelled unto, which are  
not

not willing of the selves? when God Commandeth, shall we answer that we will obey, if so be Cæsar will grant us leave? Is Discipline an Ecclesiasticall matter, or a Civill? If an Ecclesiasticall, it must of necessity belong to the duty of the Minister. And the Minister (Yee say) holdeth all his Authority of doing whatsoever belongeth unto the spirituall Charge of the house of God, even immediatly from God himselfe, without dependency upon any Magistrate. Whereupon it followeth as we suppose, that the hearts of the people being willing to bee under the scepter of Christ, the Minister of God, into whose hands the Lord himselfe hath put that scepter, is without all excuse, if thereby he guide them not. Nor doe we find that hitherto greatly yee have disliked those Churches abroad, where the people with direction of their Godly Ministers, have even against the will of their Magistrate, brought in either the doctrine, or discipline of IESVS CHRIST. For which cause wee must now thinke the very same thing of you which our SAVIOUR did sometimes utter, concerning falsehearted Scribes and Pharisees, THEY SAY AND DOE NOT. Thus the foolish Barrowist deriveth his schisme, by way of conclusion, as to him it seemeth, directly and plainly out of your principles. Him, therefore, wee leave to bee satisfied by you from whom he hath sprung. And if such, by your owne acknowledgment, be persons dangerous, although as yet, the alterations which they have made are of small and tender growth; the changes likely to ensue within this land, in case your desire should take place, must be thought upon.

First,

Mat. 3. 23.

3. First, concerning the *supream power* of the highest, they are no small Prerogatives, which now thereunto belonging, the forme of your discipline will reſtraine it to reſigne. Again, it may juſtly be feared, whether our *English Nobility*, when the matter came in Tryall, would contentedly ſuffer themſelves to bee alwayes at the talye, and to ſtand to the ſentence, of a number of meane perſons, aſſiſted with the preſence of their poore Teacher, a man (as ſometimes it hapeneth) though better able to ſpeake, yet no whit apter to judge, then the reſt, from whom, bee their dealings never ſo abſurd (unleſſe it bee by way of complaint to a Synod) no appeale may bee made unto any one of higher power, in as much as the order of your diſcipline admitteth no ſtanding inequality of Court, no ſpirituall ludge to have any ordinary ſuperior on Earth, but as many ſupremacies as there are Pariſhes and ſeverall Congregations.

4. Neither is it altogether without caule, that ſo many doe feare the overthrow of all Learning, as a threatned ſequell of this your intended diſcipline.

Sapien. 6. 24. For, if the *Worlds preſervation depend on the multitude of the wiſe*, and of that ſort the number hereafter be not likely to waxe overgreat, when (that wherewith the ſonne of Syrack profeſſeth himſelfe at the heart greived) *men of underſtanding are already ſo little ſet by*: how ſhould their minds whom the love of ſo precious a Jewell, filled with ſecret leaſouſy, even in regard of the leaſt things, which may  
any



ny way hinder the flourishing estate thereof, chuse,  
 but misdoubt least this discipline which alwaies you  
 match with divine doctrine, as her naturall and true  
 Sister, bee found unto all kinds of knowledge a step-  
 mother? seeing that the greatest worldly hopes,  
 which are proposed unto the cheifest kinde of learn-  
 ing, yee seeke vtterly to extirpare as weeds; and have  
 grounded your Platforme on such propositions, as  
 doe in a sorte undermine those most renowned habi-  
 tations, where through the goodnesse of Almighty  
 God, all commendable Arts and Sciencies are with  
 exceeding great industry hitherto ( and so may they  
 for ever continue ) studied, proceeded in; and pro-  
 fect. To charge you as purposely bent to the over-  
 throw of that wherein so many of you have attained  
 no small perfection, were injurious; only therefore I  
 wish that your selves did wel consider how opposit  
 certaine your positions are unto the state of *Collegi-  
 ate Societies*, wherein the two *Vniuersities* consist.  
 Those degrees which their Statutes binde them to  
 take, are by your lawes taken away, your selves who  
 have sought them yee so excuse, as that yee would  
 have men to thinke yee Iudge them not allowable,  
 but tolerable only, and to be borne with for some  
 helpe which yee finde in them unto the furtherance  
 of your purposes, till the corrupt estate of the  
 Church may be better reformed. Your Lawes  
 forbidding Ecclesiastical persons vtterly the exercise  
 of Civill power, must needs deprive the Heads and  
 Masters in the same *Colledges* of all such authority



as now they exercise either at home, by punishing the faults of those, who, not as Children to their Parents by the Law of Nature, but altogether by Civill authority are subject unto them; or abroad, by keeping Courts amongst their Tenants. Your Lawes, makeing permanent inequality amongst Ministers, a thing repugnant to the Word of God, enforce those *Colledges*, the *Seniors* whereof are all or any part of them Ministers, under the government of a Maister in the same vocation, to choose as oft as they meet together a new *President*. Nor, if so yee judge it necessary to doe in *Synods*, for the avoyding of permanent inequality amongst *Ministers*, the same cause must needs, even in these *Collegiate Assemblies*, enforce the like. Except peradventure yee mean to avoyd all such absurdities by dissolving those Corporations, and by bringing the *Vniuersities* unto the forme of the *Schoole of Geneva*. Which thing men the rather are inclined to looke for, in as much as the Ministry, whereinto their Founders with singular providence have by the same Statutes appointed them necessarily to enter at a certaine time, your lawes binde them much more necessarily to forbear, till some parish abroad call for them.

Humb. motion to the L.  
L. P. 50.

Your opinion concerning the *Law Civill* is, that the knowledge thereof might bee spared, as a thing which this Land doth not need, *Professors* in that kinde being so few, yee are the bolder to spurne at them, and not to dissemble your minds concerning their removall: in whose studies, although my selfe

selfe have not much bene conversant, neverthelesse exceeding great cause I see there is to wish, that thereunto more encouragement were given, as well for the singular treasures of Wildome therein contained, as also for the great use wee have thereof, both in decision of certaine kinds of causes, arising daily within our selves, and especially for commerce with Nations abroad, Whereunto that knowledge is most requisite.

5. The reasons wherewith yee would perswade, that *Scripture* is the only rule to frame all our Actions by, are in every respect as effectuall for proote, that the same is the only Law whereby to determine all our *Civill* Controversies. And then what doth let, but as those men have their desire, who frankly broach it already, that the worke of *Reformation* will never be perfected till the Law of *Iesus Christ* bee received alone; so pleaders and Counsellours may bring their bookes of the *Common Law*, and bestow them as the *Students* of curious and needlesse Arts did theirs in the *Apostles* time: I leave them to scan how farre those words of yours may reach, wherein yee declare, that whereas many houses lye waste through inordinate suites in Law, *This one thing will shew the excellency of Discipline for the wealth of the Realme, and quiet of Subjects; that the Church is to censure such a party who is apparently troublesome and contentious, and without REASONABLE CAUSE upon a meere will and stomacke doth vex and molest his Brother, and trouble the Country.* For my owne part

A.G. 19. 19.

Humb. motion  
no P. 74.

I doe not see, but that it might agree very well with your *Principles*, if your discipline were fully planted, even to send out your writs of surcease unto all *Courts of England* besides, for the most things handled in them. A great deale further I might proceed, and descend lower.

Counterp. 6.  
P. 108.

6. But for as much as against all these and the like difficultyes your answer is, that wee ought to search what things are consonant to Gods word; not which be most for our owne ease; and therefore that your discipline being ( for such is your error ) the absolute commandement of Almighty God, it must bee received, although the world by receiving it should be cleane turned vpside downe, herein lyeth the greatest danger of all. For whereas the name of divine Authority is used to countenance these things which are not the commandements of God, but your owne erroneous collections; on him you must father whatsoever yee shall afterwards be led either to doe, in withstanding the Adversaries of your cause, or to thinke, in maintenance of your doings; and what this may bee God doth know: In such kindes of errors, the minde once imagining it selfe to seeke execution of Gods will, laboureth forthwith to remove both things and persons which any way hinder it from takeing place, and in such cases if any strange or new thing seeme requisite to be done, a strang and new opinion concerning the lawfullnesse thereof is withall received and broached vnder countenance of divine Authority.

7. One example hercin may serve for many, to shew that false opinions touching the will of God to have things done are wont to bring forth mighty and violent practises against the hindrances of them; and those practises new opinions more pernicious then the first, yea most extreemely opposit unto that which the first did seem to intend, where the people took upon them the Reformation of the Church by casting out Popish superstition, they having received from their Pastours a generall instruction, that *whatsoever the heavenly Father hath* Mat. 15. 13.  
*not planted, must be rooted out*, proceeded in some forraigne places so farre, that downe went Oratories and the very Temples of God themselves. For, as they chanced to take the compasse of their Commission stricter or larger, so their dealings were accordingly more or lesse moderate. Among others, there sprung up presently one kinde of men, with whose Anabaptists.  
zeale and forwardnesse the rest being compared; were thought to be marvellous cold and dull. These grounding themselves on rules more generall; that *whatsoever the Law of Christ commandeth not, there of Antichrist is the Authour, and whatsoever Antichrist or his adherents did in the world the true Professours of Christ are to undoe*; and found out many things more then others had done, the extirpation whereof was in their Concept as necessary as of any thing before removed. Hereupon they secretly made their dolefull complaints every where as they went, that albeit the World did begin to professe

some dislike of that which was evill in the kingdome of darknesse; yet fruits worthy of a true repentance were not seene; and that if men did repent as they ought, they must endeavour to purge the truth of all manner of evill, to the end there might follow a new World afterward, wherein righteousness only should dwell. Private repentance they said must appeare by every mans fashioning his owne life contrary unto the custome and orders of this present World, both in greater things and in lesse. To this purpose they had alwayes in their mouthes those great things, Charity, Faith, the true Feare of God, the Crosse, the Mortification of the flesh. All their exhortations were to set light of the things in this World, to count riches and honours vanity, and in token thereof, not only to seek neither, but if men were possessours of both, even to cast away the one and resigne the other, that all men might see their unfained conversation unto Christ. They were sollicitours of men to fasts, to often meditations of heavenly things, and as it were conferences in secret with God, by prayers not framed according to the frozen manner of the World: but expressing such fervent desires as might even force God to hearken to them. Where they found men in diet, attire, furniture of house, or any other way observers of Civility and decent order, such they reprov'd as being carnally and earthly minded. Every word otherwise then severely and sadly uttered, seemed to pierce like a sword through them. If any man were pleasant, their manner

*Guy des Bres  
contre Perreur  
des Anabapt.  
pag. 4.*

*pag. 5.*

*pag. 16.  
pag. 118.  
pag. 119.*

*pag. 120.  
pag. 116.*

*pag. 124.*

manner was presently with sighs to repeat these words of our Saviour Christ, *Woe bee to you which now laugh, for you shall lament.* So great was their delight to be alwayes in trouble, that such as did quietly lead their lives, they judged of all other men to be in most dangerous case. They so much affected to crosse the ordinary custome in every thing, that when other mens use was to put on better attire, they would be sure to shew themselves openly abroad in worse, the ordinary names of the dayes in the week they thought it a kind of prophanenesse to use, and therefore, accustomed to make no other distinction then by number, the 1, 2, 3, day.

pag. 117.

8. From this they proceed unto publique Reformation. First, Ecclesiasticall, and then Civill. Touching the former they boldly avouched that themselves only had the truth. Which thing upon perill of their lives they would at all times defend, and that since the Apostles lived, the same was never before in all points sincerely taught. Wherefore that things might be brought againe to that ancient integrity which Iesus Christ by his word requireth, they began to controule the Ministers of the Gospell, for attributing so much force and vertue unto the scriptures of God read; whereas the truth was, that when the word is said, to engender faith in the heart and to convert the soule of man, or to work any such spirituall divine effect, these speeches are not thereunto appliable as it is read or preached, but as it is ingrafted into us by the power of the Holy Ghost, opening

pag. 40.



pening the eyes of our understanding, and so revealing the mysteries of God, according to that which *Jeremy* promised before should be, saying, *I will put my law in their inward parts, and I will write it in their hearts.* The book of God they notwithstanding for the most part so admitted, that other disputation against their opinions, then only by allegation of scripture, they would not heare, besides it they thought no other writings in the World should be studyed, inso much that one of their great Prophets exhorting them to cast away all respects unto humane writings, so farre to this motion they condescended that as many as had any Bookes, save the holy Bible, in their Custody, they brought and set them publicquely on fire.

9. When they and their Bibles were alone together, what strange fantastick opinion soever at any time entred into their heads, their use was to thinke the spirit taught it them. Their frensies concerning our Saviours Incarnation: the state of soules departed and such like, are things needlesse to be rehearsed. And forasmuch as they were of the same suit with those, of whom the Apostle speaketh, saying, *They are still learning but never attaining to the knowledge of truth,* it was no marvaile to see them every day broach some new thing never heard of before, which restlesse levity they did interpret to be their growing to spirituall perfection, and a proceeding from faith to faith. The differences among them grew in a manner infinite, so that scarcely

1er. 31. 34.

pag. 29.

pag. 27.

2. Tim. 3. 7.

pag. 65.

pag. 66.



scarcely was there found any one of them, the forge of whose braine was not possesst with some speciall mystery. Whereupon, although their mutuall contentions were most fiercely prosecuted among themselves, yet when they came to defend the common cause, common to them all against the Adversaries of their factions, they had wayes to lick one another whole, the sounder in his owne perswasion excusing *The deare Brethren*, which were not so farre enlightened, and professing a charitable hope of the mercy of God towards them, notwithstanding their swarving from him in some things. Their owne Ministers they highly magnified, as men whose vocation was from God: the rest, their manner was disdainfully to terme *Scribes* and *Pharisees*, to accompt their calling an humane creature, and to detain the people, as much as might be, from hearing of them. As touching Baptisme administred in the Church of *Rome*, they judged to be an execrable mockery, and no Baptisme, both, because the Ministers thereof in the Papacy are wicked Idolaters, lewd persons, Theeves and Murderers, cursed creatures, ignorant beasts; and also, that for to baptize is a proper action belonging unto none but the Church of Christ, whereas *Rome* is *Antichrists* Synagogue. The custome of using *God-fathers* and *God-mothers* at Christnings they scorned. *Baptizing of Infants*, although confest by themselves to have been continued even sithence the very Apostles owne times, yet they altogether condemned, partly, because sundry

pag. 135.

pag. 25.

pag. 71.

pag. 129.

pag. 764.

pag. 748.

pag. 512.

pag. 518.

pag. 722. errors are of no lesse antiquity: and partly because there is no commandement in the Gospell of Christ which saith Baptize Infants, but he contrariwise saying, *Goe preach and Baptize*, doth appoint that the Minister of Baptisme shall in that action first administer doctrine, and then Baptisme, as also in saying, *whosoever doth believe and is Baptized*, he appointeth that the person, to whom Baptisme is administred, shall first beleeve, and then be Baptized; to the end that beleeving may goe before this Sacrament in the receiver, no otherwise then preaching in the giver, sith equally in both, the law of Christ declareth, not only what things are required, but also in what order they are required. The *Eucharist* they received (pretending our Lord and Saviours example) after Supper: and for avoyding all those impieties which have beene grounded upon the mysticall words of Christ, *This is my body, this is my blood*, they thought it not safe to mention either body or blood in that Sacrament, but rather to abrogate both, and to use no words but these, *Take, eat; declare the death of our Lord; Drinke, shew forth our Lords death.*

pag. 122.

In Rites and Ceremonies their profession was, hatred of all conformity with the Church of *Rome*: for which cause they would rather endure any torment, then observe the *solemne festivalls* which others did, in asmuch as *Antichrist* (they said) was the first Inventor of them.

10. The pretended end of their Civill Reformation was, that Christ might have dominion over all, that

that all Crownes and Scepters might be throwne  
downe at his feet; that no other might raigne over  
Christian men but he; no Regiment keep them in awe  
but his discipline; amongst them no sword at all to  
be carried besides his, the sword of Spirituall Ex-  
communication. For this cause they laboured with-  
all their might in overturning the Seates of Ma-  
gistracy, because Christ hath said, *Kings of Nati-*  
*ons*; in abolishing the execution of Iustice, because  
Christ hath said, *resist not evil*; in forbidding Oathes  
the necessary meanes of Iudiciall Tryall, because  
Christ hath said, *Sweare not at all*; finally, in bringing  
in community of goods, because Christ by his Apo-  
stles hath given the World such example, to the end  
that men might excell one another, not in wealth,  
the pillar of secular authority, but in vertue.

pag. 841.

pag. 849.

pag. 40.

Lactant.

Just. lib. 5.  
cap. 19.

pag. 6.

11. These men at the first were only pittied in their  
errour, and not much withstood by any; the great  
humility, zeale and devotion, which appeared to bee  
in them was in all mens opinion a pledge of their  
harmlesse meaning. The hardest that men of sound  
Iudgement conceived of them, was but this, *O quam*  
*honestâ voluntate miseri errant*; with how good a  
meaning these poore soules doe evil! Luther made re-  
quest unto Frederick Duke of Saxony, that within  
his dominion they might be favourably dealt with  
and spared, for that (their errour exempted) they  
seemed otherwise right good men. By meanes of  
which mercitull toleration they gathered strength,  
much more then was safe for the state of the Com-

Pag. 4. 20.

Pag. 55.

Pag. 6. 7.

mon-wealth wherein they lived. They had their secret corner-meetings and assemblies in the night, the people flocked unto them by thousands. The means whereby they both allured and retained to great multitudes were most effectually; first, a wonderfull shew of zeale towards God, wherewith they seemed to bee even rapt in every thing they spake. Secondly, an hatred of sinne and a singular love of integrity, which men did thinke to be much more then ordinary in them, by reason of the Custome which they had to fill the eares of the people with invectives against their authorized Guides, aswell Spirituall as Civill. Thirdly, the bountyfull releife wherewith they eased the broken estate of such needy Creatures as were in that respect the more apt to be drawne away. Fourthly, a tender Compassion which they were thought to take upon the miseries of the Common sort, over whose heads their manner was, even to powre downe showrs of teares, complaining that *no respect was had unto them, that their goods were devoured by wicked Cormorants, their persons had in contempt, all liberty both temporall and spirituall taken from them, that it was high time for god now to heare their groanes and to send them deliverance*: Lastly, a cunning flight which they had to stroake and smoothe up the minds of their followers, as well by appropriating unto them all the favourable Titles, the good words and the gracious promises in *Scripture*; as also by casting the contrary alwaies on the heads of such as were severed

red

ed from that retinue. Whereupon, the *Peoples* common acclamations unto such deceivers was, *These are verely the men of God, these are his true and sincere Prophets.* If any such Prophet or man of God did suffer by order of law condigne and deserved punishment, were it for Fellony, Rebellion, Murder or what else, the people (so strangely were their hearts enchanted) as though blessed *Saint Stephen* had bene againe Martyred, did lament that God tooke away his most deare servants from them.

Pag. 17.

12. In all things beeing fully perswaded, that what they did it was Obedience to the will of God, and that all men should doe the like, there reman- ed after speculation, practise, whereby the whole world thereunto (if it were possible) might be framed. This they saw could not be done without mighty opposition and resistance: against which to strengthen themselves, they secretly entred into a league of association. And peradventure, considering that although they were many, yet long warre would in time wast them out; they began to thinke whether it might not be that God would have them doe for their speedy and mighty increase, the same which sometime Gods owne chosen people, the people of *Israell* did. Glad and faine they were to have it so: which very desire was it selfe apt to breed both an opinion of possibility, and a willing- nesse to gather arguments of likelyhood that so God himselfe would have it. Nothing more cleare unto their seeming, then that a new *Ierusalem* beeing

Pag. 6.

often spoken of in *Scripture*, they undoubtedly were themselves that new *Ierusalem*, and the old did by way of a certaine figurative resemblance signifie what they should bee and doe. Here they drew in a Sea of matter by applying of all things unto their owne company, which are any where spoken concerning divine favours, and benefits bestowed upon the old common wealth of *Israel*, concluding that as *Israel* was delivered out of *Egypt*, so they spiritually out of the *Egypt* of this *Worlds* servile thraldome unto sinne and superstition; as *Israel* was to root out the Idolatrous Nations, and to plant instead of them a people which feared God, so the same Lords good will and pleasure was now, that these new *Israelites* should under the Conduct of other *Ioshuas*, *Sampsons*, and *Gideons* performe a worke no lesse miraculous in casting out violently the wicked from the earth, and establishing the kingdom of *Christ* with perfect liberty: and therefore as the cause why the Children of *Israel* tooke unto one man many wives, might be, least the casualties of warre should any way hinder the promise of God concerning their multitude from taking effect in them, so it was not unlike that for the necessary propagation of *Christ*s kingdom under the Gospell, the Lord was content to allow as much. Now whatsoever they did in such sort collect out of *Scripture*, when they came to justifie or perswade it unto others, all was the heavenly fathers appointment, his commandement, his will and charge. Which thing is  
the



the point, in regard whereof I have gathered this declaration. For my purpose herein is to shew, that when the minds of men are once erroneously perswaded, that it is the will of God to have those things done which they fancy; their opinions are as thornes in their sides, never suffering them to take rest till they have brought their speculations into practise; the rests & impediments of which practise, their restlesse desire and study to remove, leadeth them every day forth by the hand into other more dangerous opinions, sometimes quite and cleane contrary to their first pretended meanings; so as what will grow out of such errors as goe masked under the cloake of divine Authority, impossible it is that ever the witt of man should imagine, till time have brought forth the fruits of them; for which cause it behooveth wisdom to feare the sequells thereof, even beyond all apparent cause of feare. These men in whose mouthes at the first sounded nothing but only mortification of the flesh, were come at the length to thinke they might lawfully have their six or seven Wives a peece. They which at the first, thought judgement and justice it selfe a mercyleesse cruelty; accompted at the length their owne hands sanctified, with being imbrued in *Christians* blood; they, who at the first were wont to beate downe all dominion and to urge against poore *Consulles*, *Kings of Nations*, had at the length both *Consulles* and *Kings* of their owne erection; finally, they which could not brooke at the first, that any man should



should seek, no not by law, the recovery of goods injuriously taken or withheld from him; were growne at the last to thinke, they could not offer unto God more acceptable service, then by turning their Adversaries cleane out of house and home, and by inriching themselves with all kind of spoyle and pillage, which thing being layd to their charge, they had in all readinesse their answer, that now the time was come, when according to our Saviours promise, *The meeke ones must inherit the earth*, and that their title hercunto, was the same which the Righteous *Israelites* had unto the goods of the wicked *Egyptians*.

13. Wherefore sith the World hath had in these men so fresh experience how dangerous such active errors are, it must not offend you, though touching the sequell of your present misperswasions, much more be doubted, then your owne intents and purposes doe happily ayme at. And yet your words already are somewhat, when ye affirme that *your Pastours, Elders, Doctours, and Deacons, ought to bee in this Church of England, whether his Majesty and our State will, or no*; when for the animating of your Confederates, yee publish the Musters which yee have made of your owne bands, and proclaime to amount unto, I know not how many thousands; when yee threaten, that *sith neither suits to the Parliament, nor supplications to our Convocation-House, neither your defences by writing, nor challenges of disputation in behalfe of that cause are able to pre-*  
vayle,

pag. 41.

Mar. 5. 5.

Exod. 11. 2.

Marr: in his  
3. libel. P. 28.

*wayle, wee must blame our selves, if to bring in discipline some such meanes bee used hereafter, as shall cause all our hearts to ake.* That things doubtfull are to be construed in the better part, is a principle that ought not to be followed in matters concerning the publique state of a Common-wealth. But howsoever these and the like speeches be accompted as arrowes idly shot at randome, without either eye had to any marke, or regard to their lighting place : hath not your longing desire for the practise of your discipline, brought the matter already unto this demurrer amongst you, whether the people and their godly Pastours, that way affected, ought not to make separation from the rest, and to begin the exercise of discipline, without the licence of Civill powers, which licence they sought for, and are not heard ? Upon which question, as ye have now divided your selves, the warier sort of you takeing the one part, and the forwarder in zeale the other, so in case these earnest ones should prevaile, what other sequell can any wise man imagine, but this, that having first resolved, that attempts for discipline without superiours, are lawfull, it will follow in the next place to be disputed what may bee attempted against superiours, which will not have the scepter of that discipline to rule over them?

Demonstr. in  
the Preface,

14. Yea even by you, which have stayed your selves from running headlong with the other sort, somewhat notwithstanding there hath bene done, without the leave or liking of your lawfull Superiours,

D

ours,

ours, for the exercise of a part of your discipline amongst the *Clergy* thereunto addicted. And least examination of principall parties therein, should bring those things to light, which might hinder and let your proceedings; behold for a barre against that impediment, one opinion yee have newly added unto the rest, even upon this occasion, an opinion to exempt you frō takeing Oathes; which may tarme to the molestation of your Brethren in that cause. The next neighbour opinion, whereunto when occasion requireth, may follow for dispensation with Oathes already taken, if they afterwards be found to import a necessity of detecting ought which may bring such good men into trouble or damage whatsoever the cause bee. O mercyfull God! what mans witt is there able to sound the depth of these dangerous and fearfull evils, whereinto our weake and impotent nature is inclinable to sinke it selfe, rather then to shew an acknowledgment of errour in that, which once wee have unadvisedly taken upon us to defend, against the streame, as it were, of a contrary publique resolution? Wherefore if wee any thing respect their errour, who being perswaded even as yee are, have gone further upon that perswasion then yee allowe, if wee regard the present estate of the *highest Governour* placed over us, if the quality and disposition of our *Nobles*, if the Orders and Lawes of our famous *Universities*, of the profession of the *Civill* or the practise of the *Common Law* amongst us, if the mischieves, whereinto even before our eyes, so many

ny others have fallen headlong from no lesse plausible and faire beginnings, then yours are: there is in every of these considerations most just cause to feare, least our hastinesse to imbrace a thing of so perilous Consequence, should cause posterity to feelee those evils, which as yet are more easy for us to prevent, then they would be for them to remedy.

The Concl.  
of all.

15. The best and safest way therefore for you, my deare Brethren, is, to call your deeds past to a new reckoning, to examine the cause yee have taken in hand, and to try it even point by point, Argument by Argument, with all the diligent exactnesse yee can, to lay aside the Gall of that bitterness wherein your minds have hitherto overabounded, and with meeknesse to search the Truth; thinke yee are men, deeme it not impossible for yee to erre; sift impartially your owne hearts, whether it bee the force of reason or vehemency of affection which hath bred and still doth feed these opinions in you. If truth doe any where manifest it selfe, seeke not to smother it with glosing delusion, acknowledge the greatnesse thereof, and thinke it your best victory when the same doth prevaile over you.

16. That yee have bene earnest in speaking and writing againe and againe the contrary way, shall bee no blemish nor discredit at all unto you. Amongst so many so huge volumes as the infinite paines of *Saint Augustine* hath brought forth, what one hath gotten him greater love, commendation, and honour then the booke wherein he carefully collecteth

his owne oversights, and sincerely condemneth them? Many speeches there are of *Iobes*, whereby his wisdom and other vertues may appeare: but the glory of an ingenious mind hee hath purchased by these words only, *Behold, I will lay mine hand on my mouth, I have spoken once, yet will I not therefore maintaine argument: yea twice, howbeit for that cause, further I will not proceede.* Farre more comfort it were for us ( so small is the joy wee take in these strifes ) to labour under the same yoke, as men that looke after the same eternall reward of their labours, to bee injoyed with you in bands of indissoluble love and amity, to live as if our persons being many, our Soules were but one, rather the in such dismembred sort, to spend our few & wretched dayes in a tedious prosecution of wearysome contentions, the end whereof, if they have not some speedy end will bee heavy even on both sides. Brought already wee are, even to that estate, which *Gregory Nazianzen* mournfully described, saying.

*G. Naz. Apol.* My mind leadeth mee ( sith there is no other remedy ) to fly and to convey my selfe into some corner out of sight, where I may scape from this cloudy tempest of maliciousnesse, whereby all parts are entred into a deadly warre amongst themselves, and that little remnant of love which was, is now consumed to nothing. The only godlynesse wee glory in, is to find out somewhat whereby wee may Iudge others to bee ungodly. Each others faults wee observe, as matter of exprobration, and not of greife. By these meanes wee are growne  
hatefull

hatefull in the eyes of the heathens themselves, and  
 (which woundeth us the more deeply) able we are not  
 to deny, but that we have deserved their hatred. With  
 the better sort of our owne, our fame and Credit is cleane  
 lost. The lesse we are so marvaile, if they Judge vile-  
 ly of us, who although we did well, would hardly allow  
 thereof. On our backs they also build, that are  
 lewd, and what we object one against another, the same  
 they use to the utter scorne and disgrace of us all. This  
 we have gained by our mutuall home-disensions. This  
 we are worthily rewarded with, which are more for-  
 ward to strive, then becometh men of vertuous and  
 mild disposition. But our trust with the almighty is,  
 that with us, contentions are now at their highest  
 floate, and that the day will come (for what cause  
 of dispaire is there,) when the passions of former  
 enmity being allayed, we shall with ten times re-  
 doubled tokens of our unfainedly reconciled love,  
 shew our selves each towards other the same, which  
 Joseph and the Brethren of Joseph, were at the time of  
 their interview in Egypt. Our comfortable expecta-  
 tion, and most Thirsty desire whereof, what man so-  
 ever amongst you shall any wayes help to satisfie (as  
 we truly hope there is no one amongst you but  
 some way or other will) the blessing of the God of  
 peace, both in this world, and in the world to come,  
 be upon him, more then the starres of the firmament  
 in number. AMEN.

Disio indino ECCLES.





## ECCLES. POLIT.

LIB. 5. §. 79. ad fin.



uch is the generall detestation of robbing God or the church; that where-as nothing doth either in peace or warre more uphold mens reputation then prosperous successe, because, in common construction, unlesse notorious improbitie bee joyned with prosperity, it seemeth to argue favour with God, they which once have stained their hands with these odious spoiles, doe thereby fasten unto all their actions an eternall prejudice, in respect whereof, for that it passeth through the world as an undoubted rule and principle, that sacrilege is open defiance to god, whatsoever afterward they vndertake, if they prosper in it, men reckon it but *Dionysius* his navigation, and if any thing befall them otherwise, it is not, as commonly, so in them ascribed to the great uncertainty of casuall events, wherein the providence of God doth controule the purposes of men, oftentimes much more for their good, then if all things did answer fully their hearts desire, but the censure of the world is ever directly against



against them, both a bitter and peremptory.

To make such actions therefore lesse odious, and to mitigate the envy of them, many colourable shifts and inventions have beene used; as if the world did hate only wolves, and thinke the fox a godly creature. The time<sup>b</sup> it may bee will come, when they that either violently have spoiled, or thus smoothly defrauded God, shall finde they did but deceive themselves. In the meane while, there will bee alwayes some skilfull persons, which can teach a way how to grind treatably the Church, with jawes that shall scarce move, and yet devour in the end more then they that come ravening with open mouth, as if they would worrie the whole in an instant. Others also who have wastfully eaten out their owne patrimony, would be glad to repaire if they might their decayed estates, with the ruine they care not of what, nor of whom, so the spoiles were theirs; whereof in some part if they happen to speede, yet commonly they are men borne under that constellation, which maketh them, I know not how, as vnapt to enrich themselves as they are ready to impoverish others; it is rheir lot to sustaine during life, both the misery of beggars, and infamy of robbers.

But though no other plague and revenge should follow sacrilegious violations of holy things, the naturall disgrace and ignominy, the very turpitude of such actions in the eyes of a wise vnderstanding

*Caroli Mag. in Capital. Carol. l. 7. c. 104. b Turno tempus erit magno cum optaverit emptum. Intactum Pollanta, & cum spolia ista, diemq. Oderit. virgil. AEn. lib. 10.*

heart

*Neuimus  
multa regna  
& reges eo-  
rum propterea  
cecidisse, quia  
Ecclesias spo-  
liaverunt, res-  
que earum va-  
stauerunt, ali-  
enauerunt vel  
diripuerunt;  
Episcopisq. &  
sacerdotibus,  
atque quod  
maius est, Ec-  
clesie suis corum  
obstulerunt, &  
pugnantibus  
dederunt. Qua-  
propter nec  
fortes in bello,  
nec in fide sta-  
biles fuerunt,  
nec victores  
extiterunt, sed  
terga multi  
vulnerati, &  
plures inter-  
fuerunt, regnaque  
& regiones,  
& quod peius  
est, regna cae-  
lestia perdid-  
erunt, atque  
propriis here-  
ditatibus ca-  
ruerunt, &  
hactenus ca-  
rent. verba*

παραμύτων  
ἀποφθιῖν ἔδω-  
κεν ἡ χάρις τοῦ  
ζημια τοῦ  
σώματος.

Demoſt. Po-  
nam non dico  
legum, quas  
ſape perum-  
punt, ſed ipſi-  
us turpitudi-  
nis quæ acer-  
biſſima eſt, non  
vident. Cic.  
Off. lib. 3. Im-  
puniti credi-  
eſſe quæ inuiſa  
ſunt, aut ullum  
ſupplicium  
gravius exiſt.  
immo publico  
odio? Senec. de  
Benef. l. 3. c.

17. d Huc ventum videtur (quod non ſine gemitu dixerim) ut magna hominum pars credat  
ſeſe tunc demum verè regnum Antichriſti evaſiſſe, ſi cum bonis Eccleſiæ ludant pro libitu.  
Calvin. Ep. 3 3. vide etiam ep. 13. 65. 68. 108. ubi de hac ſacrilegâ diſſipatione queritur.

In the time of Popery, the Church of Geneva was very richly endowed with great re-  
venewes. At the reformation, Calvin and Farell called upon the magiſtrates, as they  
would answer it to God, to imploy all that holy ſtock only to pious and holy uſes, af-  
ſuring them they could nor any other wayes beſtow any part of it, without the guilt of  
horrible Sacrilege. (So it is a degree of Sacrilege, any way to alter the wills and in-  
tentions of founders, ſo far as they are tolerable.) They promiſed fairely; but having  
poſſeſſed themſelves of the goods and patrimony of the Clergy, they let apart ſome  
ſmall portions for the Univerſity, and the miniſters, beſtowing the reſt in fortifying their  
walls, and furniſhing their magazine againſt the Biſhop (the lord and owner of the  
towne) and other more baſe uſes.

Calvin ſeeing this Sacrilege, and deteſting it, was wont to ſay with great griefe, I ſee  
wee have taken the purſe from Judas, and given it to the Diſvell. Several men of cre-  
dit have heard this related by a grave learned French miniſter yet living (or very lately)  
in England.

heart, is it ſelfe a heavy puniſhment. Men of vertuous  
quality, are by this ſufficiently moved to beware,  
how they answer and requite the mercyes of God  
with injuries, whether openly or indirecſly offered.

By meanes whereof the church moſt commonly  
for gold hath ſtanell, and whereas the uſuall ſaw of  
old was, *Glaucus his changeing*, the proverbe is now,  
*A Church bargain.*

And for feare leſt covetouſneſſe alone ſhould linger  
out the time too much, and not bee able to make ha-  
vocke of the houſe of God, with that expedition  
which the mortall enemy thereof did vehemently  
wiſh, he hath by certaine ſtrong inchauntments, ſo  
deeply bewircht religion it ſelfe, as to make it in the  
end an earneſt ſollicitor, and an eloquent perſwader  
of ſacrilege, urging confidently, that the very beſt  
ſervice which men of power can doe to Chriſt, is  
without any more ceremony, *to ſweepe all*, and to

leave

leave the Church as bare, as in the day it was first borne; that fulnesse of bread having made the children of the househould wanton, it is without any scruple to be taken away from them, and throwne to doggs; that they which layd the prices of their lands, as offerings at the Apostles feet, did but sow the seeds of superstition; that they which did endow Churches with lands, poysoned religion; that Tithes and oblations are now in the sight of God as the sacrificed bloud of goates, that if wee give him our hearts, and affections, our goods are better bestowed otherwise; that *Irenaus*, *Policarp*s disciple, should not have said, *wee offer unto God our goods, as tokens of thankfullnesse for what wee doe receive; neither Origen, hee that worshippeth God, must by gifts and oblations acknowledge him the Lord of all;* in a word, that to give unto God is error, reformation of error, to take from the Church, that which the blindnesse of former ages did unwisely give. By these or the like suggestions received with all joy, and with like sedulity practised in certaine parts of the Christian world, they have brought to passe, that as *David* doth say of man, so it is in hazard to bee verified concerning the whole religion and service of God; *The time thereof may peradventure fall out to be threescore & ten years, or if strength doe serve, unto fourscore, what followeth, is like to be small joy for them, what soever they be that behold it.*

E

Thus

Thus have the best things beene overthrowne,  
not so much by puissance, and might of ad-  
versaries, as through defect of counsell  
in them, that should have  
upheld and defend-  
ed the same.

*FINIS.*



THE  
DANGERS

OF NEW  
DISCIPLINE,

TO

'The STATE and CHURCH  
*Discovered,*

FIT TO BE CONSIDERED

By them who seeke (as they  
tearme it) the *Reformation* of the  
CHURCH of ENGLAND.

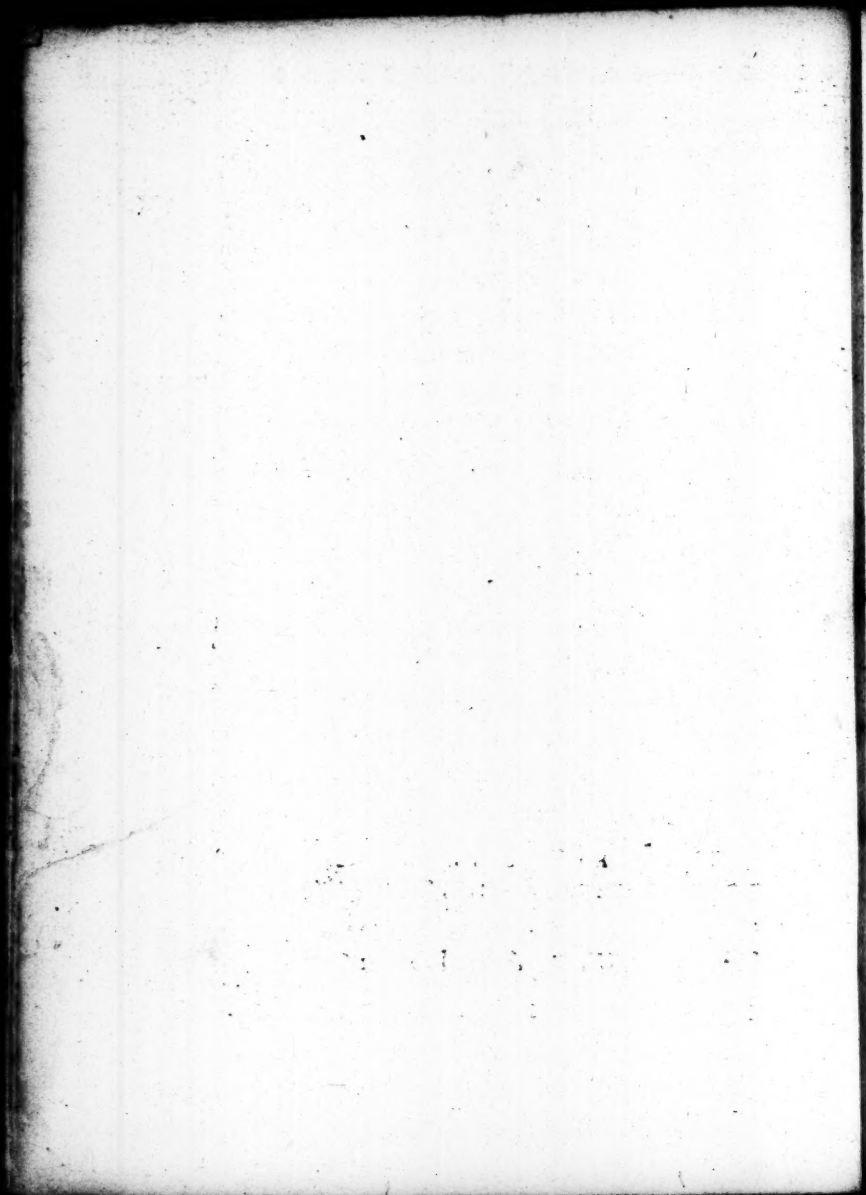
---

COMPOSED BY A TRUE PROTE-

*stant, a Loyall Subject, a Loving Fellow  
Member of the Common-Wealth of  
England, Scotland, and Ireland, who  
dayly prays for KING and PEOPLE  
and a Setled peace in all three  
KINGDOMES.*

---

Printed for W. R. ANN. DOM. 1642.







PSAL. 69. V. 9.

*The zeale of thine house hath eaten me.*



Certaine learned and wise men of old time, that had no understanding or favour of God; when they considered with themselves, to what end & purpose mankinde was created and set in this world: after they had driven the matter as far as they might by naturall knowledge, at length they concluded; some, that man was made to know the properties and qualities, the convenience or difference of naturall things, either in the ayre, or in the water, or in the earth, or under the earth; Some other, that man was made to consider and behold

A

the

the Sunne and Moone, the Starres, & courses, and revolutions of the Heavens: And so they judged, that man which either had most abundance of naturall reason, or beheld and considered the heavens best, to be most perfect of all others; and that he came nearest to the end of his creation. Thus said they, as men without feeling of God, onely endued with the light of nature.

But (as God himselfe declareth, who fashioned us, and made us, and knoweth us best,) the very true end why man was made, was to know & to honour God: Therefore whoso knoweth him best, and honoureth him with most reverence, he is most perfect, he commeth nearest the end of his creation.

When Solomon had described the deceivable vanities of the world, and said, *vanitie of vanities, vanitie of vanities, all is vanitie*: When he had concluded by long discourse, that riches, Empires, honour, pleasures, knowledge, and whatsoever else under the Sunne, is but vanity: he knitterh up the matter with these words, *Fearre God, and keep his Commandments*:

Eccle. 1.

Eccle. 12.

elements: for this is the whole duty of man: that is, this is truth, and no vanitie; this is our perfection; to this end are we made. not to live in eating and drinking, not to passe our time in pleasure and follies, not to heape up thole things which are daily taken from us, or from which we are daily taken away; but that in our words, in our life, in our bodie, & in our soule we doe service unto God; that we look above the Sunne and Moone, and all the heavens; that wee become the Temples of the holy Ghost; that the holy Spirit of God may dwell in us; and make us fit instruments of the glory of God.

Therefore God gave his holy word, and hath continued it from the beginning of the world untill this day: notwithstanding the Philosophers and learned men in all ages, who scorned it out as the word of folly, (for so it seemeth to them that perish;) notwithstanding the wicked Princes, and Tyrants, & high powers of the world, who consumed and burnt it, as false and wicked and seditious doctrine; notwithstanding the whole

(4)

world and power of darknesse were ever bent against it, yet hath He wonderfully continued and preserved it without losse of one letter untill this day: that we have whereby truly to know him the true and onely God, and his sonne *Iesu Christ* whom he sent.

Therefore have we Temples & Churches, places to resort unto all together; to honour, to worship, and to acknowledge him to be our God; to joyne our hearts and voices together, and to call upon his holy name. In such places God hath at all times used to open his Majestie, and to shew his power; In such places God hath made us a speciall promise to heare our praiers, whensoever wee call upon him: Therefore are they called the dwelling place and house of God; In such places all godly men set their greatest pleasure; & thought themselves miserable, when they were seclused or put off from the same: as the Prophet and holy Prince *David*; *Latus sum in his que dicta sunt mihi, in domum Domini ibimus: O* (saith that holy man) *my heart rejoyced within my body, when my fellows*  
called

Psal. 122.

called upon me, and said, let us goe into the house  
of the Lord. Again, I am in love with the beauty  
of thy house. And again, O how beautifull is  
thy Tabernacle, O Lord, O thou the God of hosts:  
my heart longeth and fainteth to come within thy  
Courts. His spirits were ravished with the  
sight & majesty of the Tabernacle: not for  
that the place it selfe at that time was so  
beautifull; for in *Dauids* time it was almost  
rotten & ruinous, a homely thing to behold,  
nothing in comparison to that Temple that  
was afterwards built by *Solomon*. But therein  
stood the shew & worthinesse of that holy  
place, that Gods truth and law was opened  
and proclaimed in it, and the Sacraments &  
ceremonies so used, in such forme & order,  
as God had commanded them to be used,  
and the people receaved them obediently, &  
lived thereafter.

Therefore when the Tabernacle was re-  
stored; when the Arke was set home from  
*Obed-edom*, and set in the mount *Sion*; when  
religion Revived, which through the negli-  
gence and malice of *Saul* was forsaken;  
when he saw his Nobilitie, his Bishops, his

Priests, & all his people willing & forward, he could not refraine himselfe, but brake out and sang, *Hæc est dies quam fecit Dominus, exultemus & lætemur in ea*: This is the day which the Lord hath made, let us be glad and rejoyce in it. Let us be merry, and joy, that ever we lived to see it. Even so Paul, when in his time he saw the Gospell take root and prosper, & that the favour of life was powred abroad, that the kingdome of God was enlarged, & the kingdome of Satan shaken downe, his heart leaped, and sprang within him; *Ecce, nunc tempus acceptabile*, behold, now is the acceptable time; behold, God hath looked downe mercifully upon the world; behold, the day of salvation is come upon us.

But the godly man, as he rejoyceth at the beauty of Gods house; so when contrariwise he seeth the same disordered filthily, when he seeth the Sacraments of God abused, the truth troden under foot; the people mocked, the name of God dishonoured; he cannot but lament and mourne, and finde himselfe wounded at heart. When the good King



King Josiah saw the booke of God, which was so long hid in the wall, and out of remembrance; when he considered the blindness in which they had lived, and the unkindnesse of their forefathers, he could not forbear, but fell a weeping: he feared least God should take vengeance upon them for so great contempt of his word. When Ieremy saw the wilfulnesse and frowardnesse of the people, which would not submit themselves and be obedient unto God, he cried, *Oh that my head were full of water, and mine eyes a fountaine of teares: that I might weep day and night &c.* Such care had they for Gods people. Thus the zeale of Gods house had eaten them up. Ierem. 9.

Zeale (if any man know not the nature of the word) is an earnest affection, and vehement love: as is the love of a mother towards her children, or of the naturall child towards his mother: This zeale cannot abide to see that thing which it loveth, despised or hurt. Such zeale & care carrieth God over his people; he loveth them as a mother loveth.

loveth her children; he will not suffer them  
 to be hurt. By the Prophet *Esay* he saith, *can*  
*Esay. 49.* *a woman forget her childe, and not have compas-*  
*sion on the sonne of her wombe? Though they*  
*Zach. 2.* *should forget, yet will not I forget thee.* *Zachary*  
 also saith, *he that toucheth you, toucheth the ap-*  
*ple of his eye.* For God hath said, they shall be  
 my people, and I will be their God. Such care  
 likewise beare all the godly towards their  
 God: they love him with all their soules,  
 with all their heart, with all their strength;  
 they reverence him as their father; they are  
 grieved with any blasphemy, and with any  
 contempt of his holy name.

But as every man, be he never so wicked,  
 yea even he that saith in his heart, *there is no*  
*God*; which is become filthy and abomina-  
 ble in all his doings, yet in his talke outward-  
 ly, saith, he hath a God, and that he believeth  
 in him: even so there is none so wicked, or  
 so forsaken of God in his heart, but he per-  
 swadeth him selfe he hath the zeale of God:  
 and what he doth in selfe-love of his owne  
 fantasie, he will beare in hand he doth it for  
 the

the loue of God. The overthrowers & wa-  
 sters of the Church will seem to shew a spe-  
 ciall care for the Church : dissemblers, hy-  
 pocrites, despisers, scorers, even such as sin  
 against the holy Ghost, which deny the truth  
 of God after they have knowne it, which  
 witting and knowing fight against the  
 truth, which say of Christ *we will not have him  
 to rule over us*, which worke that sin which  
 will never be forgiven, in this world, nor in  
 the world to come, yet notwithstanding  
 will pretend and seem to have the zeale of  
 God.

Thus the Scribes & Pharisees set up their  
 bristles against Christ; thy Disciples keepe  
 not the common fast, thou sufferest them to  
 pull and to eat the eares of corne, thou suffer-  
 est them to eat with unwashed hands, thou  
 breakest the tradition of the Elders, thou  
 breakest the law of God which he gave us  
 by *Moses*, thou art a seditious teacher, thou  
 art a Schismatick, thou art an Heretick. They  
 said, We fast twice in the week, we have  
*Abraham* to our Father, we are *Moses* Disci-  
 B ples.

A. 7. 7.

ples. Therefore when they heard Stephen speaking those heavenly words; *Behold, I see the heavens open, and the Sonne of man standing at the right hand of God*, through zeale they gave a shout with a lowd voice, and stopped their eares, and ran upon him all at once.

Mark: 14.

When Christ had said, *Yee shall see the Son of man sit at the right hand of God, and come in the clouds of heaven*: the high Priest, through zeale, rent his cloathes; and said, *yee have heard the blasphemie*; this naughty man speaketh blasphemy against God: he called a Councell; the Scribes and Pharisees met together; not one man amongst them, but of themselves: they looked about them as if they only were the pillars & buttresses of the Church, and were only zealous and carefull for the house of God. But their meeting was (as David forespake, and as Peter declareth, and as We know) against the Lord, and against his anointed: they were touched with the zeale of their own glory, and not with the zeale of Gods truth; they sought their own praise, but not the praise which is of God: they

they made cracks that they knew the Scriptures, that they were the Temple of God, that they had the consent of all Antiquity: as others have done since that time, and as wee see many doe this day: & in very deed, these men have now even as much as they had then, as by prooffe and triall it will appeare.

There are others, which have a feeling of God, and a great care for his Church: but such a feeling and care as cometh either of their own fantasies, or of some opinion & credit they have in their fathers which were before them; not of the understanding of Gods pleasure. Such are they which offend God, not of malice or wilfulnesse, but onely for lack of teaching & understanding: Such were they which withstood *S. Paul* in all his preaching, for that they took him for an Heretique, and thought his preaching was against God. *I beare them witnes* (saith he) *that they have the zeale of God, but not according to knowledge:* Such a zeal have many who forbid that which God commandeth, & command that which God forbiddeth: such a zeale had

Rom: 10.

*Paul himselfe; I was a blasphemers, and a persecutor, and an oppressor: but I was receaved to mercy, for I did it ignorantly without belife.*

1.Tim. 1.

Such a zeale have they who think they doe God good service, when they kill and murder the righteous and good servants of God. Such a zeale have they, who (as saith *Nazianzen*) defend Christ against Christ, and defend the Church against the Church. And these things doe they, not of malice, nor of wilfulnesse, nor against their conscience; but because they know not God the father, nor his Christ whom he hath sent: therefore they stumble at Christ, and spurne away the Gospell of God, and think ill and speak evill of the word of life, because they know not the Gospell of God, nor the word of life. Thus they perswade themselves, that they defend the Church, that they honour the sonne of God, that they doe God great service, and that they have the zeale of God.

But this pride was ever in the heart of man and it appeared even in our grandfire *Adam*: whatsoever liketh us well, we think that



that cannot but please God. Such is the opinion we fondly conceive in our fantasies: in trust whereof, whatsoever we doe we think our selves sure and safe. Origen writing upon the place of the Apostle, *Zelum Dei habent, sed non secundum scientiam*: they have the zeale of God, but not according to knowledge: saith, *similiter potest dicere Apostolus & de aliis, quod timorem Dei habeant, sed non secundum scientiam; de aliis &c.* in like manner the Apostle may say of others, they have the feare of God, but not according to knowledge; of others they have the love of God, but not according to knowledge; of another, hee hath the faith of God, but not according to knowledge; and another may be said to fast, but not according to knowledge: And so in all things, whatsoever we doe, unlesse we have knowledge and understanding, it may be said unto us, that we have the zeale of a good worke, but not according to knowledge. *Ideo danda est precipue opera scientiae, ne res nobis infelicitate accidat, ut in fide positi frustremur à fide, zelum habentes bonorum decidamus à bonis.* Therefore all heed is chiefly to be given to the attaining

Origen. in  
10. Rom.  
lib. 8.

taining of knowledge, least it goe not well with us;  
 least we faile from our faith, when we think we be-  
 lieve; & thinking we have a zeale of good works,  
 we be found void of all good works. The wise  
 man saith, this was not enough for them, that  
 they erred in the knowledge of God: but whereas  
 they lived in great warres of ignorance, those so  
 many & so great plagues they called peace. The  
 zeale that they had, and the contentation of  
 their hearts, made them believe that all their  
 superstition and idolatry, and other enormi-  
 ties was Catholique unitie.

Wisd: 14

This zeale, as on the one side it hath many  
 tokens of goodnesse, for that it hath a con-  
 science, and a feare, and an obedience to-  
 wards God; so on the other side it is very  
 dangerous, because it lacketh knowledge:  
 even as a ship, for lack of a governour, is ever  
 in danger of the Rocks; and as the body  
 which hath no eye, is ever in danger of fal-  
 ling. Such kinde of zeale the greater it is, the  
 worser it is; the more vehement it seemeth,  
 the more vehemently it fighteth against  
 God. For our good meaning maketh not our  
 doings

doings good: our zeale is not a rule whereby we may measure out, either our faith, or our works: but only the knowne will and pleasure of God. Therefore speaketh God in this manner by the Prophet *Esay*, *my thoughts are not your thoughts, neither are your waies my waies.* Therefore saith *Solomon*, *Trust in the Lord with all thine heart, and leane not to thy own wisdom: in all thy waies acknowledge him, and he shall direct thy doings.* This counsell also doth *Moses* give; take heed that yee doe as the Lord your God hath commanded you: turn not aside to the right hand, nor to the left.

Esaie: 55.

Prov: 3.

Deut: 5.

But the true and godly zeale proceedeth not from hypocrisie, or intention, but is led and trained by understanding; and is molten into the heart; and the vehemency and heat of it, no man knoweth, but he thar feeleth it: It taketh away the use of reason: it eateth & devoureth up the heart; even as the thing that is eaten, is turned into the substance of him that eateth it; & as iron while it is burning hot, is turned into the nature of the fire: so grear and so just is the griefe that they which

which have this zeale, conceive, when they see Gods house spoiled, or his holy name dishonoured. So saith Elias, *I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, broken down thy Altars, and slaine thy Prophets with the sword, and I only am left, and they seek my life to take it away.* So when Moses found that the people had forsaken God, and were fallen down before a molten Calfe, & did put their trust in the work of their own hands, *his wrath waxed hot, and he cast the tables out of his hand, and brake them in peices beneath the mountaine:* his heart was so inflamed with zeale, that he considered not what he had in his hand, nor what he did. *Jeremy*, when he saw the disorder of the people, & how they were not mended with his preaching; and would inwardly conceale the griefe he conceived; and purposed, not to make mention of the Lord, nor to speak any more in his name; yet could he not: for his zeale found way, and brake out, *His word*, saith he, *was in mine heart as a burning fire shut up in my bones,*  
and

1. King. 19

Exod. 31.

Jerem. 20.

and I was weary with bearing; and I could not stay.

And, albeit there is much likenesse between the rage and fury of hypocrites, & the godly zeale of good men; for either are hot, either are vehement, either wissheth redresse: yet this is an evident difference; godly zeale is tempered and seasoned with charity; the ungodly is joyned with bitterness and revenge; the godly seeketh to win, the ungodly to kill and to destroy; the ungodly have their hands full of bloud; they kill the Prophets; they say, we have a law, and by our law He must dye; they say, come let us destroy them, that they be no more a nation; Let not the name of Israel be had any more in remembrance; they burn the holy books of the Scriptures, as did *Aza* and *Antiochus*; they say, ransack it, pull it down, rase it to the foundation, let not one be left alive; they dig up the bodies of the dead out of their graves, they shew their crueltie upon the bones and ashes which were long before buried, and well nigh consumed; It grieveth

C

them

them when they lack upon whom they may whet their bloudthirstie and cruell zeale; It grieueth them, no one thing else so much that they did not work surely, and cut up the root. Such is the zeale of the ungodly: even such a zeale as was in *Nero*, in *Caligula*, (of whom it is reported, he wished that all the *Romans* had but one neck, that he might cut off all their heads at one stroke,) as was in *Herod*, in *Ananias*, and *Caiphas*, & the like muttherers.

But the godly, when they see any disorder, they doe nothing like the other: they mourne in their hearts, to see that the truth is not received; & to see the mindes of their brethren so obstinately hardned: they make prayer to God for them; they are deeply touched with the feeling of such calamities, which God layeth upon other. The zeale of *Moses* could not like the Idolatry of the people: yet he went unto the Lord againe, and said, *Now if thou pardon their sinne, thy mercy shall appeare: but if thou wilt not, I pray thee rase me out of thy booke which thou hast written.* Christ lamented



lamented over *Jerusalem*: *o Jerusalem, Jerusalem*  
*which killest the Prophets, & stonest them which* Mat. 23.  
*are sent to thee: how often would I have gathered*  
*thy childre together, as the hen gathereth her chic-*  
*kens under her wings, and ye would not: behold,*  
*your habitation shall be left unto you desolate.*  
*Paul suffered much at the hands of the wic-*  
*ked Jewes: they troubled the Church of God,*  
*they hindered the course of the Gospell, they*  
*were enemies of the Crosse of Christ, they*  
*were dogs, they were Concision: yet he saith,*  
*I have great heavinesse, and continuall sorrow in* Rom. 9.  
*mine heart: for I would wish my selfe to be sepa-*  
*rated from Christ for my brethren that are my*  
*kindsmen according to the flesh, which are the Is-*  
*raelites.*

*David saith, Mine eyes gush out with rivers* Psal. 118.  
*of water, because they keepe not thy law. And*  
*again, My zeale hath even consumed me, because*  
*mine enemies have forgotten thy words. Again,*  
*I saw the transgressours, & was grieved, because*  
*they kept not thy word. And when he saw the*  
*whole nation of Israel wasted by the eni-*  
*mies, how mournfull a complaint made hee*

Psal. 79.

to God? O God, the heathen are come into thine inheritance: thine holy Temple have they defiled, and made Jerusalem heapes of stones: the dead bodies of thy servants have they given to be meat unto the foules of the heaven, and the flesh of thy Saints unto the Beasts of the earth. At this time, when the Tabernacle was lost, when Saul was unquiet, and the Priests were slaine, and the Prophets despised, and the people left without all comfort, he powreth out his heart in these words: *Zelus domus tue comedit me: O Lord the zeale I beare unto thy house, hath eaten me up*; it inflameth my heart, dryeth my blood, consumeth my marrow: such a care had he for the house of God; it was death unto him to see it so destroyed and laid wast.

So Christ, when he saw the Temple of God foulely and unseemly abused; that they made the holy place a place for their unlawfull and dishonest gaine by usury; that they turned Religion into robbery, sold Oxen, Sheep, and Doves, and kept their banks for exchange in the Temple; when the Priests  
and

and *Levites*, which should serve God, were become Merchants, and served themselves; when the Temple or house of God ( which *David* purposed, and *Solomon* finished, and *Ezechias* and *Efras* and other godly Princes preserved, in which was kept the book of the law, whither all the people assembled together to serve God) was not used like Gods house, but like a common faire or market, & was made a denne of theeves; when these grosse abuses were suffered, and things were let runne to such extremities, and all this under pretence of holinesse; as if it were not only lawfull, but needs it must be so: moved with zeale, he could not abide it; he made a scourge of small cords, and drove them all out of <sup>Ioh. 2.</sup> the Temple, and poured out the mony-changers, & overthrew the tables, & said, make not my fathers house a house of merchandize: And his Disciples remembred that it was written, the zeale of thy house hath eaten me up. This was no frantick or melancholy passion, neither in *Moses*, nor in *David*, nor in *Christ*: *Moses* was a very meek <sup>Numb. 12.</sup> man, above all that were on the earth; *David*

Luk. 9.

was a man that heareth not, and in whose mouth are no reproofes; And *Christ* said, learne of me, for I am humble and meeke: when his Disciples *James* and *John* grew wrothful against the *Samaritanes* that would not receive him, and said, *Lord wilt thou that we command that fire come down from heaven, & consume them, even as Elias did?* He turned about, and rebuked them, and said, *ye know not of what spirit you are: yet through zeale for Gods house, Christ whipped out the buyers and sellers, David shed forth teares abundantly, and Moses dashed in pieces the tables of Gods Commandements.* All men ought to be patient and gentle in matters appertaining to themselves: but in Gods cause no man must yeild or be patient.

In our daies, upon whom the end of the world is come, when we did lately see those times whereof our Saviour foretold so long sithence, that desolation should be in the holy place; and such confusion, ignorance, and blindnes, that men should stumble at noon-daies; that truth should be a stranger upon earth;

earth; that men should forsake wholesome doctrine, and give eare unto fables; that the mystery of iniquity should worke; and the very elect (if it were possible) be deceived; what tryall was made of true & godly zeale? How notably did it shew it selfe against the rage and fury of the wicked? What should I speake hereof? The examples are fresh: you cannot forget them, you heard of them so late, it is so late since you did behold them. What moved so many, so learned, so vertuous, to yeild their backs to the scourge, their necks to the tormenters, their bodies to the fire, to forsake their goods, their friends, their parents, their wives & children, but the zeale of Gods house? Neither death, nor life, nor Angels, nor things present, nor things to come, was able to separate them from the love of God: they continued stedfast unto the end. The zeal of Gods house did eat them up.

But now God hath restored us; he hath taken away the desolation from us; he hath given us his truth; he hath revealed the man  
of

of sin; he hath raised up a banner of hope: we see and enjoy such things as many Kings & Prophets would have enjoyed, & could not: what remaineth, but that we take the zeale of the Lords house into our hearts, and seek by all meanes the glory of the same? As our good fathers and brethren shewed the vehemency of their love in disliking the disorders which troubled the Church of God, so in this blessed peace which God giveth to his Church, let us witnesse our earnest zeale in seeking that it may be made beautifull & establisht for ever.

Let our next care be, to continue possession: Kingdomes are preserved by the same meanes, by which they were first gotten: that which is conquered by zeale, by careful zeale must be kept. It was said of *Anniball*, that he knew how to get the victory, but how to use it he knew not: Many have lost that by negligence, which they had by diligence wonne. Therefore we ought, as our hearts were carefull and desirous to see these daies, so by our thankfulnessse to God for so  
great



great a blessing, and by christian and godly providence fore-see such meanes whereby we may long hereafter enjoy the same. When *Phydias* had made the pourtraiture of *Jupiter Pisanus*, he overlaid it with oyle, that it might continue fresh and Greene, & never putrifie: When God gave order to *Noah* for making the Arke, he said, *thou shalt pitch it within and without with pitch*, that it might be sound and sure and abide the waves.

He which challengeth to himselfe that proud and wanton name, to be called the head of the universall Church, after by litle and litle he was gotten into possession, was not behinde hand by all meanes to maintaine and keep the same: In this policie he took away the reading of the Scriptures from the people; he made Noble men and Princes his Cardinalls; he threw down, and set up, and changed whom and what hee would; The Kings and States of the world, the Bishops, Professours, and Schollars in Universities, and Preachers, were brought to swear allegiance and obedience unto him:

I devile not this the stories hereof are abroad, and the oath which they took is known; his authority grew greater then the authority of generall Councells; nothing might be decreed in Councells; but what pleased him, none might be admitted to speak in Councells, but such as were sworne to him; he had all law in his breast. There was sometimes a proclamation made in *Rome* that, for considerations, no man should erect or build up any Theatre; and that if any were set up, it should be rased & pulled downe: *Pompeius*, a Gentleman of great wealth and noble courage, did build a Theatre; such a one as before had not been seen, which would receive 2500 men, contrary to the Proclamation and order taken. But doubting least the next Magistrates should destroy it, he caused a place of religion to be set upon it, and called it the Temple of *Tervus*: by which he provided, that if any would overthrow it because it was a Theatre, they might yet spare it for the Temples sake: for to pull downe a Temple, was sacrilegious. Even so there have been proclamati-

ons & Canons that no man should be called the chiefe or the head of all Churches, or usurp such authority over others: but when the Pope built up his supremacy against the meaning of such Canons, he pretended religion for his doing, he said it was *de iure divino* that no man should presume or attempt against it, and that so his power might continue forever.

If they have been thus carefull to maintaine falsehood, how much more carefull should we be to maintaine the truth? If they to advance their own kingdom, how much more we to set forth the kingdom of God, and to build up the Church of Christ? And if they sought to doe that by lyes, and by false meanes, why should we be slack to use the right, and true, and good meanes, whereby that good thing which God hath wrought for us may be established? And albeit there be many waies, by which the kingdom of God may be maintained; as the favour and countenance of the Prince, which so comforteth and cherisheth the Church, as the sun beames

beames comfort and cherishi the earth ; and knowledge , and learning , and discipline , which are as the life & the sinewes , & without which the Church must needs fall asunder : at this time , I will leave to speak of the rest & only stay upon *Learning* , which may truly be called the life or the soule of the Church , and of Christian Religion.

How necessary a thing they have counted Learning to the setting forth of Religion , the stories of our old Fathers , of Heathens , & Christians in all ages doe witnesse : They thought that neither Religion might stand without knowledge , nor knowledge were to be esteemed without Religion. *Charles* the great , that he might the better plant Religion in *Saxonia* and *Helvetia* , did erect many places for increase of Learning : he knew well that there was no other way better to establish Religion. The Cathedral Churches , before such times as ignorance and blindness grew over all the world and brought in an universall corruption , maintained Schooles of learning , that the doctrine which was

taught

taught in those places, might be defended against the gainesayers by such learned men as were there bred up: The Princes of *Germanie*, and the free cities, after they had received the Gospell, they dissolved their Monasteries, which had been harbourers for such as lived in idlenesse: and set up Schooles and Colledges, which should be nurceries to breed up learned men that might be able to teach the people, & to maintaine Religion: whereby it came to passe, that in short time they had great store of worthy and learned men.

This did they well see, that have been the enemies of Religion: and therefore used all meanes to hinder the increase of Learning, that they might have the better way to overthrow Religion: For if Learning decay, it is likely that Religion cannot abide. Beare with me, if I speak that which may seem more fit for some other place, then for this audience: the best here understandeth me well. In other Countries the receiving of the Gospell hath alwaies been cause that Learning was

more set by, and learning hath ever been the furtherance of the Gospell. In *England* I know not how it cometh otherwise to passe: for since the Gospell hath been received, the maintenance for learning hath been decayed, & the lack of Learning will be the decay of the Gospell. Would God it were not so; or that yet, before the fault be incurable, there may be some redresse.

Loath I am to speak; yet the case so requireth that it is needfull to be spoken. I trust I shall speak in the hearing of them that will consider it. Maintenance of Learning, whereby an able and sufficient ministerie may grow and bee established in all the Churches of this Realm, is to be wished for: The good estate of this noble Kingdome, the comfort of posterity, the stay of Religion, the continuing of the Gospell, the removing of darknesse hangeth upon it. One asked sometimes, how it was that in *Athens*, so goodly and great a Citie, there were no Physitions? To whom this answer was made, because there are no rewards appointed for them  
that



that practise Physick. The same answer may be made for our times: the cause why the Church of God is so forsaken, is the want of zeal in them that should either for their curtesie, or for their abilitie, be fosterers of learning, and increase the livings where occasion is, and give hope and comfort to learned men. What said I? increase? nay the Livings and provision which heretofore were given to this use, are taken away.

Have patience, if any such be here, as I well know there are, whom these things touch: suffer me to speak the truth; it is Gods cause. The livings of such as are in the Ministry, are not in their hands to whom they are due: all other labourers & artificers have their hire increased double as much as it was wont to be: only the poore man that laboureth and sweateth in the Vineyard of the Lord of hostes, hath his hire abridged and abated. I speak not of the Curates, but of Parsonages and Vicarages, that is of the places which are the Castles and Towers of fence for the Lords Temple: They seldome passe  
now

now adaies from the Patron, if he be no better then a Gentleman, but either for the Lease, or for present mony: Such Merchants are broken into the Church of God; a great deale more intolerable then were they who Christ chased and whipped out of the Temple. Thus they that should bee carefull for Gods Church, that should be Patrons to provide for the consciences of the people, and to place among them a learned Minister (who might be able to preach the word unto them out of season and in season, and to fulfill his Ministry,) seek their own, and not that which is Jesus Christs; they serve not Jesus Christ, but their belly. And this is done, not in one place, or in one country, but throughout *England*: A Gentleman cannot keep his house, unlesse he have a Parsonage or two in farme for his provision.

O mercifull God, whereto will this grow at last? If the misery which this plague worketh would reach but to one age, it were tolerable: but it will be a plague to posterity, it will be the decay and desolation of Gods Church.

Young men, which are toward and learned, see this; they see, that he which feedeth the flocke, hath least part of the milke, he which goeth to warfare hath not halfe his wages: Therefore they are weary & discouraged, they change their studies, some become prentices, some turne to Physick, some to Law, all shun and fly the Ministry. And besides the hinderance that this groweth by wicked dealing of Patrons: By reason of the Impropriations, the Vicarages in many places, and in the properest market townes are so simple, that no man can live upon them: and therefore no man will take them. They were wont to say, *Beneficia sine cura*; *Benefices without charge*: but now may be said, *Cura sine Beneficio*; *Charge or cure without Benefice*. I speak not this of my selfe; many here present know I speak the truth: and my selfe know the places which have continued still these many yeares without a Minister resident among them; and have provided themselves as they might with their own money.

Your Graces subjects had hope of amend-

E

ment

ment in your Graces late Visitation : but yet it standeth still in case as miserable as it did before. I know, your Grace heareth not of these matters. And I hope, God will work in Your Gracious heart, to provide some remedy against them. For other wise, the Schools will be forsaken, the Church desolate, the people wild and dismayed, the Gospell discredited : other wise, we shall see that wrought against the house of God, that never any *Jeroboam*, or *Julian*, or *Licinius* could have brought to passe against us. This noble Realme, which ever was famous for the name of Learning, is like thereby to come to such Ignorance and Barbarisme, as hath not bin heard of in any memory before our time.

I know, that there are grievous complaints made, that the Bishops appoint Priests & Ministers, that are ignorant, and have no understanding in the Latine tongue. Would God it were not true : or would God that they which be the causes hereof, would some what help to amend it. But alas, are we able to make learned men upon the sudden? Or

can

can we make others then such as come unto us, or will come to live in misery?

But there are many which can say, such as be Ministers in the Church, should teach freely, without hope of recompence or hire for their labour; Our preachers are no better then *Peter* and *Paul*, and the other Apostles; they are no better then the holy Prophets, who lived poorely; poverty is a commendable estate. So say some, in like devotion as did *Judas*, *What needed this wast? this might have been sold for much, & given to the poore: not that he cared for the poore, but because he was a theife and had the bag, and bare that which was given.* I doubt not, there are many w<sup>th</sup> teach Christ for Christs sake; which say in their soule, the Lord is my portion; who in that heavy time, from which God delivered the, if they might have received their life only for a recompence, would have been glad to take the paines; who seek you and not yours; which have forsaken all they had, to follow Christ: I doubt not there are such.

But for the hope of posterity, I report me

to all you which are Fathers, & have childre  
 for whom yee are carefull. Although your  
 selves have a zeale and care for the house of  
 God, yet will you breed them up, keep them  
 at schoole untill 24 yeares old to your char-  
 ges, that in the end they may live in glorious  
 povertie, that they may live poorly, & naked,  
 like the Prophets and Apostles? Our posterity  
 shall rue that ever such fathers went before  
 them: and Chronicles shall report this con-  
 tempt of Learning among the punishments  
 & murraines & other plagues of God. They  
 shall leave it written, in what time, & under  
 whose raigne this was done. Or, if we grow  
 so barbarous, that we consider not this, or be  
 not able to draw it into chronicle, yet for-  
 raide nations will not spare to write this, &  
 publish it to our everlasting reproach and  
 shame.

In the mean time, what may be guessed of  
 their meaning, which thus ravin and spoile  
 the house of God? which decay the provisio  
 thereof, & so basely esteem the Ministers of  
 his Gospell? they cannot say to God, the zeal  
 of



thy house hath eaten me up. Howsoever in other things they doe well ; howsoever they seem to rejoyce at the prosperity of *Sion*, and to seek the safety and preservation of the Lords anointed, yet needs must it be that by these meanes forraigne power ( of which this Realme by the mercy of God is happily delivered ) shall again be brought in upon us. Such things shall be done unto us, as we before suffered: the truth of God shall be taken away; the holy Scriptures burnt and consumed in fire; a marvellous darknesse and calamity must needs ensue. For if the tempest be so dark in the sea, that the load-star loole her light, and the needle faile to give token of the North Pole, no marvell though the ship lose her course, and be swallowed up in the sands.

The Gospell of Christ is the fountaine of light and of knowledge: It cannot be maintained by ignorance and darknesse: these be the props of their kingdome, which take away the Scriptures; which hold the people in blindnesse, which fly the light, which

have their Common-prayers, administer the Sacraments, marry, bury their dead in a strange tongue, that the people may understand nothing; which make a famine of hearing the word of God; which stop up the springs of the water of life; which take away the keyes of the kingdome of heaven, & neither enter in themselves, nor suffer them that would enter; which say, ignorance is the mother of devotion; and the Church is then in best order, and the people most devout, when they are hood-winkt, and blinded, & see nothing.

These are not fit instruments wherewith we may overcome the adversaries; this is not the sword of the Spirit; these are not the spirituall weapons which cast downe holds and every high thing that is exalted against the knowledge of God. What man, that would keep out his enemies, will pull downe his holds? What Captain that meaneth to give a forcible assault upon the enemy, will discourage his fighting souldiers? but our souldiers are out of courage; our Castles are false:

fallne : therefore that which we feare, will fall upon us.

The Oxe that treadeth out the corne is mulsed ; he that goeth to warfare, receiveth not his wages, the cry hereof goeth up into the eares of the Lord of hosts. He will not abide to great contempt of his word and preachers : his owne name is thereby dishonoured. Our Saviour saith, *he that despiseth* Luk. 10.  
*you, despiseth me.* And St Paul, *he that despiseth* 1. Thes. 4.  
*these things, despiseth not man but God.* And think we, that he will suffer his holy name to be despised? nay, his wrath is already kindled, he hath already begun his judgements, & therefore many places are left desolate. There is none that can warn them of their sin, none that can move them to repentance, none that can preach unto them forgiveness through Christ, none that can instruct them in the comfort of everlasting life : because they work such things against the Lord, the hearts of many are astonished ; though they heare, they understand not, they scorn & jest at the word of salvation ; it is unto them a  
 favour

favour of death unto death ; they are earthly minded; whose God is their belly, & whole glory is their shame.

For this cause you liue still in your sins, in adultery, in covetousnes, & in pride, without any feeling of conscience, without any feare of God. Your daughters, your Heires , to whom you shall leave your lands , are stolne away from you. Robberies and thefts are so common, as if it were not only lawfull , but also commendable; as if sin were no sin, and hell fire but a fable.

Thus we provoke God to anger : many walk, of whom we cannot think but with weeping: they are the enemies of the crosse of Christ: the name of God is blasphemed through them. Many are so ignorant, they know not what the Scriptures are, they know not that there are any Scriptures, they call them hereticall and new Doctrine: many will believe neither side , whatsoever they alleadge; bring they truth, bring they falshood; teach they Christ, teach they Antichrist, they will believe neither , they have

have so hardned their hearts : Bethe Preacher rough or gentle, learned or unlearned ; let him use authority of the Scriptures, of the Doctors, of the Councels, of Decrees or Decretals, of Gods law, of mans law, nothing will move them, nothing will please them, becaule the Ministry of God, and thereby God himselfe is despised.

These words haply seem sharp & overvehement: but the darknes of our hearts against God, and the lack of zeale to his house, inforce me to them. We are almost fallen into the lowest pit: we are left without zeale, as senselesse men, and as if we had clean forgotten our selves, as the heathen, which know not God. Therefore, unlesse we repent, the kingdome of God shall be taken away from us: he will send upon this land a famine of the word: *Hierusalem* shalbe overthrowne, and made an heap of stones: the man of sin, & they which have not the love of the truth, shall prevaile with many, and withdraw them from obedience to the Prince: this noble Realm shall be subject to forraigne nations. All this will the zeale of the Lord of hosts bring to passe.

I could have spent this time in opening some other matter: but nothing, in my judgement, is more worthy your good consideration, & speedy redresse. I would be loath, rashly or rudely to abuse the reverence of this place: but unlesse these things be cared for; unlesse we shew forth greater zeal then hitherto; if the yeares to come eat up and take away from the Ministry, as the late yeares have done, there will not be left, within a while, any to speak the word of God out of this place, the Pulpits shall have none to use them, the people shall grow wilde and void of understanding.

When *Xerxes* beheld the great company of Souldiers, suddely he brake into teares & wept bitterly: one said to him, O Sir, you have cause to rejoyce, you have a goodly company, they are able to fight for you against any nation: But what shall become of them, saith *Xerxes*? after a 100 yeares not one of all these shall be left alive. If the view of the small number of Preachers might be taken, how few they are, and how thin they come up, we have greater cause then *Xerxes* to lament, if we have any zeale to the house of God: for of the Preachers which  
now



now are, within few yeares none will remaine alive. And *Xerxes* his souldiers left issue behind them, which might afterwards serve their country: But there is like to be small increase for the supply of learned men. The Lord shall lack men to bring in his harvest: the litle ones shall call for bread, and there shall be none to give it them. They that shall come after us, shall see this to be true; there is no house so spoiled, as the house of the Lord; there is no servant so litle rewarded, as the servant of Christ, and the dispensers of the mysteries of God.

Oh that your Grace did behold the miserable disorder of Gods Church: or that you might foresee the calamities which will follow. It is a part of your Kingdome, and such a part, as is the principall prop and stay of the rest. I will say to your Majestie, as *Cyrellus* sometimes said to the godly Emperours *Theodosius* and *Valentinian*, *Ab ea quæ erga Deum est pietate Reipub: vestra status pendet; the good estate and welfare of your Commonwealth hangeth upon true godlinesse.* You are our governour, you are the Nurce of Gods Church; we must open this grieve before you. God knoweth if it may be redressed, it

Cyrell: E-  
pist: ad The-  
odos: & va-  
lent.

hath grown so long, and is run so farre: but if it may be redressed, there is no other beside your Highnesse, that can redresse it.

I hope, I speake truly, that which I speake without flattery; that God hath endued your Grace with such measure of learning & knowledge, as no other Christian Prince: he hath given you peace, happinesse, the love and true hearts of your subjects. Oh turne and employ these to the glory of God; that God may confirme in your Grace the thing which he hath begun. To this end hath God placed Kings and Princes in their State, as *David* saith, that they may serve the Lord; that they may see, & cause others to see to the furniture of the Church. The good Emperour *Justinian* cared for this, as much as for his life: *Constantine*, *Theodosius*, *Valentinian*, and other godly Princes called themselves *Vasallos*, the subjects and bond-servants of God: they remembred that God furnished them in their houses; and were not unmindfull to furnish his house.

When *Augustus* had beautified *Rome* with setting up many faire buildings, he said, *Inveni lateritiam, marmoream, reddidi: I found it made of brick*

*brick, but I leave it made of marlle.* Your Grace, when God sent you to your inheritance & the right of this Realme, found the Church in horrible confusion : & in respect of the true worship of God a Church of brick; or rather, as *Ezechiel* saith, daubed up with unseasoned mortar. Your Grace hath already redressed the doctrine: now cast your eies towards the Ministry; give courage and countenance unto Learning, that Gods house may be served : so shall you leave to the Church of God, a testimony that the zeal of the Lords house had eaten you up.

And you, ô dearly beloved, if there be any such which are neither hot nor cold; which doe the work of the Lord negligently; which esteem the word of God but as a matter of policy; which are ashamed to be called Professours of the Gospell of Christ : pray unto God, that he will increase your zeal. Let us continue rooted and built in Christ, and stablished in the faith : let us have care for the house of God. Whosoever is not after this sort zealous, is a man of a double heart. We may not halt between two opinions: If the Lord be God, fol-

low him; but if Baal be he, then goe after him: he that is not with Christ, is against him. Many talke of the Gospell, and glory in their knowledge: but it is neither talke, nor knowledge, which shall save them in that day. He that feareth the Lord, and serveth him with a pure heart, and may truly say, the zeal of thine house hath consumed me, he shall be saved. If they shall not escape which have zeale without knowledge, what shall become of us, which have knowledge without zeale?

And you, whosoever you are that by such meanes have decayed the Lords house, and abridged the provision and maintenance thereof, and see the miserable wrack of Gods Church: if there be any zeale of God in you, if you have any fellowship of the spirit, if any compassion and mercy, if you love God, if you desire the continuance of the Gospell, Oh remember you have the Patrimonie due unto them that should attend in the Lords house. You take unto your selves wrongfully that which was not lotted for you. Give unto *Cæsar* those things which belong to *Cæsar*, and unto God the things which appertaine to him, and make

make for the beaurie & furniture of his house. Enrich your selves by lawfull meanes, & without the spoile and wast of Gods Church. Let not the Ministry by your meanes be despised: you enriched them which mocked, & blinded, and devoured you; spoile not them now that feed, and instruct, and comfort you. Let us seek the glory of God; let us at length serve the Lord, and not our belly and greedie wantonnesse.

So shall God blesse you, and prosper you in all your affaires: so shall he strike a terrour of you into all forraigne Princes that dwell about you: so shall your heart be kept stedfast in the hand of God: so shall your heart be perfect before the Lord: so shall you leave such as shall alwaies praise the Lord in *Sion*: so shall you see your childrens children, and peace upon *Israel*.

And thou, ô most mercifull Father, grant that thy words be not spoken in vain: it is thy cause. Thou art our Father, we are as clay in thine hands. Thou hast the key of our hearts. give zeale to them that have knowledge, give knowledge

(56)

knowledge to them that have zeale ; that they  
may be enflamed and ravished with the love  
of thy house , to sorrow for the decay there-  
of , and to doe all their endeavour to  
build up and establish the  
same for ever.

AMEN.

*FINIS.*







## PSAL. I. Beatus Vir.

- B**lessed is the man that hath not  
walked in the Counsel of the Vn-  
godly, nor stand in the way of  
sinners, and hath not sit in the  
seate of the scornfull.
- 2 But his delight is in the Law  
of the Lord: and in his Law will  
he exercise himselfe day and night.
- 3 And he shall be like a Tree planted by the water side  
that will bring forth his fruit in due season.
- 4 His leafe also shall not wither: and looke whatsoeuer  
he doth, it shall prosper.
- 5 As for the Vngodly it is not so with them: but  
they are like the Chaff, which the wind scattereth  
away from the face of the earth.
- 6 Therefore the Vngodly shall not be able to stand in  
the iudgement: neither the Sinners in the Con-  
gregation of the Righteous.
- 7 But the Lord knoweth the way of the Righteous: and  
the way of the Vngodly shall perish.

\*\*\*\*\*

## THE ANALYSIS.

**T**His First and Formost *Psalme*, be it but an Introduc-  
tion to the rest, as some will haue it; or a *Psalme* it  
selfe, and one of the rest, as all in a manner are of opinion,  
certaine it is, that as it yeelds vs good Instruction, so was

it framed to that purpose. In the which the Psalmist endeavouring to describe the Felicity of the *Godly*, he both proposeth vnto vs, and opposeth betweene themselves, the *Godly*, and the *Wicked*. Concerning the *Godly* he declares vnto vs their Condition, & their Reward. Their Condition, in that abhorring Impiety, as it is in the *First* Verse, they follow religious courses, as it is in the *Second*: Their Reward, in that they participate of the manifold Blessings of God, as the same Blessings are intimated to vs in the *Third*, and *Fourth* Verses. Concerning the *Wicked* he proclaimes vnto vs both their State, & their End, their State in the *Fifth* Verse, their End, in the *Sixth*, which

<sup>a</sup> Concerning this *Analysis*, as also all the rest, they are for the most part taken out of *Huldericus Herlinus* his *Analyses Synopticae* printed 1603. <sup>b</sup> *Aug. de Verb. Dom.* Ser. 14.

State, and End of theirs to be most miserable, he proooueth from the Day of Iudgement, and that in the *Seauenth* and last Verse.

And thus much briefly of the <sup>a</sup> *Analysis*, or Resolution of the whole Psalme into those severall Parts, whereof it doth consist. Come we now to the words themselves verse by verse, and let vs rub them as *S. Austen* <sup>b</sup> speaks, like Eares of Corne in our hand, *Vt ad latentia grana perueniamus*, that so we may come to the wheat that lies hid in those words, as it were in the husk.

~~~~~

**V**ers. 1. *Blessed is the Man that hath not walked in the counsel of the Vngodly, nor stand in the way of Sinners, and hath not sit in the seare of the Scornfull.* It was *Pinda-*

<sup>c</sup> Ἀρχομένῳ *rw* his <sup>c</sup> obseruation, that in beginning any worke, the Ἀρχῇ, πρῶτον *Forefront* thereof should bee made glittering and glorious. And I may truly say of this *First Psalme* whether we respect the Psalme in generall, or the very first word of it in particular, it is most glittering, most glorious. *Blessed is the Man!* *Quàm aptum, quàm opportunum principium,*

<sup>d</sup> *Ambros. in hunc Psal.*

<sup>d</sup> saith *S. Ambrose*, how meet and convenient a beginning. For as they, saith he, that take vpon them to exhibit Games, are wont to propose a Reward, and the Excellen-

*First Day Morning Prayer.*

3

cy of a Crowne, that they which come to the Games may  
 strue the more earnestly to obtaine the same, so our Lord  
 Iesus Christ hath proposed the Glory of an heauenly  
 Kingdome, the benefit of perpetuall Rest, the Blessednesse  
 of eternall Life to the best endeaours of men. And as a  
 Generall, saith he, going to warfar, promiseth a Donatiue  
 to the Souldier, and Promotions to his Captaines, *Ut spes  
 commodi furetur laborem, & metum abscondat periculi:*  
 that the hope of gaine, may both steale away their labour  
 from them, and hide and conceale the feare of any dan-  
 ger that may betide them: so *Dauid* as the Herald of that  
 great *Generall*, exhorteth the Souldiers, calls the Comba-  
 tants to the Lists, and proposeth the Reward in these  
 words, *Blessed is the Man which hath not walked in the  
 Counsel of the Vngodly. A Pramio cepit, ut pondus futuri  
 certaminis eleuaret.* He begins with the Reward to make  
 the burthen of that which they should afterwards endure  
 the lighter. He proposeth the wages that every man lea-  
 ping over in his heart the troubles and vexations of these  
 present worldly affaires, should contend with most speedy  
 desire to the happinesse of things to come. *Blessed,*  
 saith he, *is the Man:* and what could more be giuen to  
 Man then which nothing greater by the Apostle himselfe  
 could be giuen vnto God. For God is called by the *A-* *1. Tim. 6. 17.*  
 postle the *Blessed*, and only potentate, and King of Kings,  
 and Lord of Lords; *Beatitudinis tamen non supergreditur  
 potestatem*, and yet for all that, God goes not beyond the  
 preheminance of blessednes. Now this word *BLESSED*  
 as it is the first word, and auspicious beginning of this  
*First Psalm*, so is it likewise of *Fine* more which begin  
 with the selfe same word, as, *BLESSED is he whose un-* *1. Pf. 32. 1.*  
*righteousnesse is forgiven, and whose sinne is covered.* *2. Pf. 41. 1.*  
*BLESSED is he that considereth the poore and nee-*  
*dy.* *3. Pf. 112. 1.*  
*BLESSED is the man that feareth the Lord.* *4. Pf. 119. 1.*  
*BLESSED are those that are undefiled in the way, and  
 walke in the Law of the Lord.* *5. Pf. 119. 1.*  
*BLESSED are all they*

A 2

that

<sup>1</sup> Pſ. 128. 1. *that feare the Lord, and walke in his waies.* But whereas in the English, the word *BLESSED* is still an *Adiectiue*, in the Hebrew both here in this *Psalme*, as also in the rest, it is alwaies, *A S H R E*, *Blessings*, or *Beatitudes*, not only a *Substantiue* and in the *Abstract*, but also in the plurall number.

First for the *Abstract*, it sheweth that they are *Blessings* Substantiall, subsisting by themselves, and that it is much more significant so to speake, then to call a Man *Blessed* by the *Adiectiue* onely. Like as the Apostle speaking of our Saviour, and vs, useth the *Abstract*, not the *Concrete*, the *Substantiue*, not the *Adiectiue*, in both: *He hath made him to be Sinne for vs, who knewe no sinne, that we might be made the Righteousnesse of God in him.* He saith not *Sinfull*, or *Righteous*; but *Sinne*, and *Righteousnesse*.

The Plurall sheweth an heap of *Blessings* that betyde such a man, not as *Esaiah* said to *Isaac*, *Hast thou but one blessing my Father?* No: but as *Leah* in another case, *A troupe* saith she, *commeth*, and she called his name *Gad*. For what is *Blessednes* indeed, but a troupe or company of *Blessings*, intimated by the <sup>1</sup> Apostle in his first Epistle to the Corinthians, and specified by <sup>m</sup> *Moses* in his Book of Deuteronomy. Some make it to consist of the Goods of the *Body*, the Goods of the *Mynd*, and of externall and outward *Goods*, but our Saviour flies a farre higher pitch. For, beginning his Sermon on the Mount with <sup>n</sup> *Blessed are they pure in spirit, for theirs is the kingdome of heauen*; he addeth thereunto, *Blessed are they that mourne, for they shall be comforted*; *Blessed are the meek, for they shall inherit the earth*; *Blessed are they that doe hunger and thirst after Righteousnes, for they shall be filled*; *Blessed are the mercifull, for they shall obtaine mercy*; *Blessed are they pure in heart, for they shall see God*; *Blessed are the Peacemakers, for they shall be called the Children of God*; and lastly, to shew that where *Blessednes* ends, there it doth as it

So the Poet,  
*Non vitiosus*  
*homo es Zoile*  
*sed vitium.*  
Martiall l. 11.  
Epig. 93.  
<sup>s</sup> 2. Cor. 5. 21.

<sup>h</sup> Gen. 27. 38.

<sup>i</sup> Gen. 30. 11.

<sup>1</sup> 1 Cor. 2. 9.

<sup>m</sup> Deut. 2. 3.

<sup>n</sup> Mat. 5. 3.

it were begin againe, *Blessed are they* saith he, *that are persecuted for Righteousnes sake, for theirs is the kingdome of heauen:* so that *à primo ad ultimum:* there is in this *Blessednes*, first the kingdome of heauen; secondly, all comfort; thirdly, inheriting the earth; fourthly, a filling full, or fully satisfying; fifthly, obtaining mercy; sixthly, a seeing of God; seventhly, a nearer eye vnto him, as namely to be called the Children of God; eighthly and lastly, to begin againe, and to haue in propriety and perpetuity, the kingdome of heauen. *Incrementa Virtutum, Incrementa Premiorum:* the augmentation of Vertues, saith St Ambrose, is the augmentation of Rewards, *Plus est enim Deo esse Filium, quam possidere terram, & consolationem mereri.* For more it is to be the Child of God, then to possesse the earth, and to be comforted.

But what? is *Man* only? is not *Woman* blessed to? Yes doubtles; for the word *Man* includeth both. *Hominis appellatione tam feminam quam masculum contineri non dubitatur.* There is no doubt saith the Ciuill Law, but this word *Homo* compriseth the Female, aswell as the Male; and, *Viris & Mulieribus commune nomen Homo.* *Homo* saith *Clemens Alexandrinus*, is a common Name to Men and Women both. And if so be reply be made, that the word in the vulgar is not *Homo*, but *Vir*, and in the Greeke, not *ἄνθρωπος*, but *ἄνθρωπος*, (about which two Greeke words was once no small adoe, concerning Womens receiuing the Communion.) Saint Ambrose replies againe, that by the word *Vir*, a Woman may be vnderstood to. *In Homine signatur uterq, in Viri sexu exprimitur. Sed quemadmodum cum Homo dicitur, uterq, comprehenditur: ita cum Vir nominatur, & mulier cuius Virille sit, intelligitur.* And going on in the same place: Besides that their Nature being one saith he, their operations must not be severed, and whose worke is equall, their reward must be equall to. Like to this hath St Basil, The Creation of Man and Woman were both alike, *Ps.*

*Multi in Imperio Romano sunt, sed maiorem Imperii gratiam, qui propiores Imperatori sunt, consequuntur.* *Attibros. sup. Luc. l. 5. c. 13.*  
*ⁿ Ambros. lb.*

*ⁿ Clem. Alex. Pedag. l. 3. c. 4.*

*ⁿ Vid. Att. & Mon. edit. 4. p. 1456. col. 2.*  
*ⁿ Ambros. in hunc Ps.*

*ⁿ Ps. in hunc.*

*therefore their wages and hyre must be both alike to.*

*Man and Woman* then being both of them capable of *Blessednes*, you will happely demaund what *Man*? what *Woman*? The word *Man* is here indefinite, and signifieth not this, or that *Man*, this, or that *Woman* in particular, but any, or euery *Man*, any, or euery *Woman*, as the Indefinite signifieth generally throughout the Scripture. And  
 \* Deut. 27.26. therefore that saying of *Moses*, *Cursed is he* (or, cursed is the *Man*) *that confirmeth not all the words of this Law to doe them*: the Apostle Saint *Paul* expounding that place,  
 \* Gal. 3.10. *Cursed is euery one* sayth hee, *that continueth not in all things which are written in the Booke of the Law to doe them*. Now what *Men*, and what *Women* thus are blessed, wee shall see by and by, in the meane time let vs consider why the time present is here vsed, seeing *Blessednes* is to bee hereafter, and yet the Prophet here sayth, *Blessed is the Man*.

It is an vndoubted trueth, there is no Felicity in this World; he that thinks of a Worldly Happines, erres as farre as the World is wyde. In the World \* sayth our Sauiour, *ye shall haue tribulation*, and yet to sweeten those words againe, *Be of good cheere*, sayth he, *I haue overcome the World*. Non armato milite, sed irrisa cruce, not by meanes of men at armes. \* sayth St. *Austen*, but by meanes of my *Crosse* that was scorned at by men at armes; and as himselfe led the way in this case, so must euery one of his, endeauiour to follow him. Now for euery one in this his following, is assured that at the length, it shall be happy with him hereafter, being a member of that Body, whose Head *Christ Iesus* hath passed the waues of this world; hence it is that his *Blessednes* being thus begunne in this World, he is styled already *Blessed*, for he tends to that *Blessednes* hereafter. Like as the Apostle St. *Paul*,  
 \* Philip. 3.20. *Our Conuersation is in heauen* \* sayth he, when yet the Apostle, and his *Philippians* were still vpon earth. Indeed we haue here the *Pledge* of Happines, or rather the Ear-

nest



nest thereof. For as <sup>a</sup> St Austen very wittily, When a thing <sup>a</sup> Aug. de Verb. is restored, the Pledge is taken away, but the Earnest is part <sup>a</sup> Apost. 1. 13. of the bargayne, which shall neuer be taken away: so is it in this case, Nescit naufragia, qui semper in portu tranquillitatis est. Come what come can, he cannot make Shipwrack <sup>b</sup> sayth St Ambrose, that is alwayes in a quiet harbour, the same in effect that our Saviour <sup>c</sup> saith of the wise <sup>c</sup> Mat. 7. 25. Man that built his house vpon a Rock. But now let vs see what Men, and what Women are thus Blessed, or rather what Man, or what Woman: That hath not walked in the Counsell of the Vngodly, nor stand in the way of Sinners: and hath not sit in the seat of the Scornefull.

First for the word Stand vsed here in the Præterperfect tence, as also in the Præterpluperfect in an other Psalm, where it is <sup>d</sup> said, He would haue destroyed them had not <sup>d</sup> Ps. 106. 23. Moses his chosen stand before him in the gap, whereas we in these dayes would haue said stood in both places, I cannot but thinke that it is the phrase of speaking in some of our Shires here in England, in regard that Mr Fox also a moderne wrighter to speake of, doth so vse the word. Speaking of B. Gardiner, Such a platforme <sup>e</sup> sayth he, to <sup>e</sup> Act. & Mon. build his Popery vpon, as he thought should haue stand for e- <sup>e</sup> p. 1787. col. 2. ner, and a day. I once thought it to be the old English, for that old Heywood so <sup>f</sup> vseth it, in one of his Epigrams, <sup>f</sup> Heywood E- though it be in the Present tence Passiue that he so vseth <sup>f</sup> pig. vpon Pro- it, and in the word Vnderstand; but hauing seene in our verb. Epig. 67. great Library an old Manuscript of the Psalmes in Eng- New broome lish, that vseth the word Stood, I was contented to stand <sup>g</sup> sweepeth cleane, which is thus vnderstand: no longer in that opinion. But from Words let vs come to <sup>g</sup> Matter. New broome sweepeth cleane in the cleane sweepers band.

There is in these words a threefold Gradation, or as it were three Degrees. First of Persons; Secondly of Actions; Thirdly of the Objects of those Actions. The three Degrees of Persons, are the Vngodly, Sinners, and Scornefull; the three Degrees of Actions, are Walking, Standing, and Sitting; the three Degrees of Objects, are Counsell, Way.

*Way, and Seat.* By the *Persons* are implied all the wicked whosoever; by the *Actions* all correspondence with them whosoever; by the *Objects*, all iniquity & impiety committed, howsoever. Concerning the *Persons*, no man at first dash in the Superlative degree of being wicked. *Ne- more repente fuit turpissimus* & sayth the Poet, no man in a

<sup>a</sup> *Iuvenal. Sat.*

2.

<sup>b</sup> *Precul differ-  
re cunctos Prin-  
cipes Neronis  
quinquennio.  
Sex. Aurel.  
Vi&. de Cæ-  
sar. in Neron.  
i Senec. de  
Clem. l. 2. c. 1.*

tryce as bad as bad may be. Euen good *Emperors*, as the Emperor *Traian*<sup>b</sup> obserued, came farre short of *Neroes* first fine yeeres, and he who when *Offenders* were to be condemned, wished so solemnly that he could not a letter on the Booke, how shamefully did he afterwards murther his owne *Mother*. But we need not goe to *Rome* for most abominable Persons, our owne Nation will afford vs stoare enough. And because some Popish *Catholick* may here be prying, to see what I will say, hoping for somewhat against our Religion, I will relate vnto him a Story which Sir *Thomas Moore* hath avouched, and is of his owne setting forth, though it be not

<sup>1</sup> Sir Thomas Moore in the Booke alleaged before in the Epistle to the Reader, *Epistole aliquot Eruditorum.* p. N. 3.

in his printed Works, *Verely*<sup>1</sup> saith he, *I know one by the institution of his life, a Religious person, and of that kind of the Religious, that is accounted at this day, and truly so accounted, as I beleene, the most Religious of all the other Orders. He not being now a Novice, but having spent many yeeres in Religious Obseruances, as they call them, came at length to that Promotion, that he became the Prior of the Monastery, yet more neglecting the Precepts of God, then Monastical Rytes & Ceremonies, he fell from Vice to Vice, & came at length so far, that he purposed in his mind Scelus omnium atrocissimum, & supra quam credi posset execrandum, a most outragious Villany, and much more execrable then can be beleued, and not a simple Villany neither, but such as was fraught with many besides, as one that had fully determined to add Sacrilege to Slaughter & Parricide. Who when he saw himselfe not able alone to perpetrate so many wicked Acts, he got him certaine Ruffians to be his Followers. They committed the most villanous deed, and the most*

most outrageous that ever I saw. Being taken they are cast in prison. And yet am I not purposed to reveale the thing it self, and I abstaine from telling their names, least some old Envy should be renewed against that harmlesse Order. But to come to the point whereupon I began this Story, I my selfe did heare of those wicked Russians, that when they came to the Chamber of that holy Prior of theirs, they never consulted about any wickednes, untill being brought into his private Oratory, they said as the manner is, the Ave Mary on their knees, and when that was said and done, then presently did they rise, and went about their villany. Thus saith St Thomas Moore, and thus much of the Persons.

Concerning the *Actions* they are three Degrees too, and therefore Arnobius: *Our Consent*,<sup>m</sup> saith he, shall be <sup>m</sup> Ambros. in happy, if so be it walke not; or if it walke, it stand not; or if it stand, it sit not; that is, persist not in the Seat of the Scornful. *Quanto examine*, *Scriptura divina verba ponuntur*, With <sup>n</sup> Ambros. in how great heed,<sup>n</sup> saith St Ambrose, are the words of holy <sup>hunc Ps.</sup> Scripture set downe vnto vs. For because we are all of vs in sinne, the Scripture here exacteth not that which is above our Nature, that we sinne not at all, for an Infant of a day old is not without sinne, but it requireth that we abide not in sinne as it were in a dayly Station. And this it is that here is meant by *Walking*, *Standing*, and *Sitting*, though Standing be more then Walking, and Sitting more then Standing. The Hebrew style & manner of discourse as the <sup>o</sup> *Rhemists* observe, differing here from other Nations, in mentioning first the lesse Evill, and the greatest last. Whereas we would say in the contrary order, He is happy that hath not *Sit*, that is, hath not settled himselfe in wickednes, nor finally persisted obstinate: more happy that hath not *Stood*, that is, any notable time continued in sinne: and most happy that hath not *Walked*, that is, not given any consent at all to evill suggestions.

So likewise concerning the *Objects*: First of all there

- is *Counſell*, and that is one degree vnto wickedneſſe; then is there the *Way* of the Wicked, that's another; then is there the *Seat* of wickedneſſe, and when men are once ſetled there, then are they top and top gallant. They are then as *P Moab* was, ſetled on his lees; then doe they doe  
*P Jer 48. 11.* as *q Abab* did, ſell themſelues to worke euill; then doe they  
*1 King. 21. 20* phraſe it in *r Pilates* voice, *Speakeſt thou not vnto me!*  
*r Ioh. 19. 10.* *knoweſt thou not that I haue power to crucifie thee, and haue power to releaſe thee!* *Rugitus ſauit Leonis, tument colla ſerpentis:* It was the roaring of a Lyon, *s* ſaith *S<sup>t</sup> Auſten*, and the throat of the Serpent began to ſwell. Such *Walkers* as here are ſpoken of, were they of whom the Apoſtle writes in his Epiſtle to the Philippians, & he wrote it with teares in his eyes, *t* *Many walke of whom I haue told you often, & now tell you even weeping, that they are the enemies of the Croſſe of Chriſt;* Such *Standers* were they who ſtood with *Corah* and his Complices, and withſtood *Moses*, as we read in the *u* Booke of Numbers; In a word ſuch *Scarners* alſo were they, who when good king *Ezechias* had aboliſhed Idolatrie, and made a Reformation, and ſent Poaſts to certaine Cities to call the People to ſerue the Lord, they laughed his Poaſts to ſkorne, as wee read in the *x* Booke of Chronicles. And in this caſe it will not be amiſſe to ioyne the *New Teſtament*, and the *Old* together, and ſo ſhall we ſee the true nature of ſkorning what it is. For that which *Moses* deliuereth in the *Old*, how *Sarah* ſaw the ſonne of *Hagar* the Egyptian which ſhe had barn vnto Abraham, *y* *Mocking*: the Apoſtle *S<sup>t</sup> Paul* in the *New* doth deliuer it as a *Perſequention*. As then, *z* ſaith he, *be that was borne after the fleſh, perſecuted him that was borne after the ſpirit, euen ſo it is now.* And it is ſo now indeed, *Maliperſequentur Bonos, ſi non ferro & Lapidibus, certe uis a atq. moribus:* The Bad doe perſecute the Good, *a* ſaith *S. Auſten*, though not by dint of ſword & ſtoning them, yet by their lewd liuing, and by their behauiour towards them. And againe in another place, *b* *Chriſtians* are

not in these daies free from Persecution, because the Diuell sits not upon them by meanes of persecuting Tyrants, doe but begin to lead a godly life, and thou shalt easily finde that all that will liue godly in Christ Iesus, shall suffer Persecution. So Saint Chrysostome, *Quid ais? Non adest Martyrij tempus?* To one that should say, It is not now the time of Martyrdome, but if it were, then would he doe, I marry would he (like as many Protestants say now-a-daies) *What saist thou,* saith S. Chrysostome; *is it not now* *Chrys. in 2. ad Cor. c. 1. Rom. 2.*  
*a time of Martyrdome? Nay that time is neuer absent, but*  
*is alwaies before our eies, did we but open our eyes to see it,*  
and he proues it there in that place by the Example of Iob.

I should here end this *First Verse*, but that in all good congruity, somewhat would be said to *Beyerlineke*, who misapplyeth so much this Parcell of Scripture concerning the *Seat of the Scornfull*, to that sacred *Synod* held at *Dort*, for the composing of Controversies about the *Arminians*, who might haue referred that *Term*, *Cathedram pestilentiae*, The Chaire of Pestilence \* for *Petrus* & *Afotus*, and *Hofius*, and *Harding*, of his owne side, that said so blaphemously, that *The sentence of death pronounced in Councel against our Saviour Christ Iesus, was iust, and true*, to whom he might haue ioyned also the *Author* of that Marginall Noat vpon the<sup>s</sup> *Decrees*, *Iudei mortaliter peccassent, nisi Christum crucifixissent*: The Iews had committed mortall sinne, had they not crucified *Christ Iesus*. As for those Reverend Men at *Dort*, not one of them but might say as *Tully* in another case, *In huius me Consilij societatem, tanquam in equum Troianum includi cum Principibus non recuso*. But I haue beene too long vpon this first Verse, and yet before wee part from it, let me briefly tell you two Stories concerning the word BLESSED.

The First is this. When *Petilius* the Donatist (like *Bay-  
erlinck*) had alleaged this *Psalme* against the Orthodox  
Christians: *S<sup>t</sup> Austen* answering for them, *Who cannot*  
B 2 *discerne,*

<sup>a</sup> *Aug. cont. lit. discerne*, <sup>b</sup> *saith he, in the Scriptures betweene these two*  
*Pet. 1. 2. c. 46.* kinds of men, the Good and the Bad, but you Cursed as you  
 are, *Palea crimina etiam Frumentis obijcitis* the faulcs of  
 the Chaff you obiect to the Corne it selfe, & being your selues  
 the only Chaffe, you make your beast that you are the only  
 Corne. Well, I advise you to read this first Psalme in Greeke,  
 so shall you not dare to obiect as a crime to the whole world,  
 that it taketh the part of Macarius. For thereby you may  
 happily understand what Macarius that is, that hath a part  
 in all the Saints, who throug hout all Nations are blessed in  
 Abrahams seed. For that which is written in Latine, *Bea-*  
*tus Vir*, in the Greeke it is, *Μακάριος*. Now that *MACA-*  
*RIVS* who displeaseth you so much, if so be he were a bad man,  
 he is not in this lot, nor is he any hinderance thereunto. But  
 if he were a good man, let him trie his owne worke, that so he  
 may haue the praise in himselfe, and not in another.

The other is this. When one of the Priests in *Constan-*  
*tines* time, had called him *Happy* to his face, as one in this  
 life that was full worthy to haue the *Gouernment* of all  
 the World, & to raigne afterwards with Christ: *Constantine*  
 was ill pleased with the hearing heareof, and willed  
 him neuer to vse any such speech any more, but rather to  
 pray to God, that both in this life, & in the next, he might  
 be thought worthy to be but a *Servant of God*: who yet  
 afterwards when he was baptised: *Νυν αληθινος εδου ΜΑ-*  
*ΚΑΡΙΟΝ* *διδ' εμαυτον, νυν εδουατε* *Ζουε παρ' αυαι αζιον. νυν*  
*εδουατε αληθινου οωδς*. Now of a truth, saith he, I knowe  
 my selfe to be *BLESSED*, and that I am counted worthy  
 to inioy hereafter everlasting life, & that I am made par-  
 taker of heavenly light.

*Vers. 2.* But his delight is in the Law of the Lord, and in  
 his Law will he exercise himselfe day & night. *[Nobis initu-*  
*um bonorum, abstinentia peccatorum est.* To vs, <sup>m</sup> saith *S.*  
<sup>n</sup> *Ambrose*, the beginning of good things, is an abstinence  
 from sinnes, and therefore we read, <sup>n</sup> *Flee from euill, and*  
*doe the thing that is good.* The Prophet in the former verse  
 hath

<sup>i</sup> *Euseb. de Vit.*  
*Const. l. 4. c. 48.*  
*Græc. p. 154.*

<sup>i</sup> *Euseb. Jb. c.*  
*63. Græc. p.*  
*155. b.*

<sup>m</sup> *Ambros. in*  
*hunc. Ps.*

<sup>n</sup> *Pf. 37. 27.*



hath taught vs to flee the evil, but because that is not sufficient, he teacheth vs now a new Lesson, namely to doe the thing that is good. That is, to delight in the *Law* of the Lord, and to exercise our selues therein.

First for the *Law* of the Lord. The Latine word *Lex* which signifyeth the *Law*, is <sup>o</sup> deriued from *Lego*, which <sup>o</sup> *Vid. Vrsin.* hath two significations, *namely* to read, and publish, or *Catech. Angl.* els to cheefe. With the former derivation agreeth the *edit. 1611. p.* Hebrew word *Thorah*, with the later *Nov.* the Greeke. *886.* In the Hebrew the *Law* is called *Thorah*, *Doctrine*, because *Lawes* are published vnto all, that euery one may learne them. The Greeke *Nov.*, commeth from a Word that signifieth to diuide and distribute, and therefore the *Law* is so called, because it distributeth vnto euery one proper charges and functions. Now the *Law* as it is sometimes taken in holy Scripture for the whole *Old Testament* in generall: so somerimes againe for the *Bookes* of *Moses* only, as here in this place. *Moses* wrote *Fiue* in all, which were therefore called the *Law*, for asmuch as all the *Lawes* that belonged to the *Iewes*, *Morall*, *Ceremoniall*, and *Iudiciall*, were comprised in those *Bookes*. The *Morall Law* is a *Doctrin*, agreeing with the eternall *Wisdom*, and *Iustice* of God; discerning things honest and dishonest, knowen by nature, and engendered in reasonable Creatures at the Creation, binding all the reasonable Creatures to perfect obedience, both *Internall* and *Externall*, promising the fauour of God, and euerlasting Life to those which performe perfect Obedience, and denouncing the wrath of God, and euerlasting Paines and Punishments vnto them, who are not perfectly correspondent thereunto. The *Ceremoniall* were *Lawes* deriued from God by *Moses*, concerning Ceremonies, that is, *Externall* solemne Actions and Gestures, which in the publique Worship of God, were to be performed, binding the *Iewes* vntill the comming of the *Messias*: that they should distinguish that People and the

the Church from others, and should be Signes, Symbols, Types, or Shadowes of spirituall Things to be fulfilled in the *New Testament* by Christ. The *Iudiciall*, were *Lawes* concerning the ciuill Order, or ciuill Governme<sup>nt</sup>, or maintenance of externall Discipline among the Iewes, according to the tenour of both *Tables* of the *Decalogus*, that is, of the Order and Offices of Magistrates, of Iudgment, Punishments, Contracts, and of the distinguishing & bounding of Dominions, deliuered from God by *Moses*, for the setting and preserving of the Iewes Commonwealth. And these are that *Law* here intimated by the Prophet, and whereof he speaks so much in his 119. Psalmc. It is the longest and largest Psalmc in all the Booke, consisting of 176. Verses, and not one of all those Verses (one, only P excepted, namely the 122) but makes mentiō of this *Law*, or by that very name, or by the name of *Testimanie*, *Way*, or *Wayes*, *Word*, or *Words*, *Commandments*, *Statutes*, *Iudgements*, *Ceremonies*, *Righteousnes*, or *Trueth*. In these *Lawes* it should seeme the Iewes were so perfect, that *Iosephus* speaking of them: *Euery one sayth he, of our Nation, being demanded of our Lawes, can answere as readily as he can tell his owne Name. For euery one of vs learning them as it were, so soone, as we come to the vse of Reason, we haue them as it were written, and printed in our myndes, and by this meanes offend we much more seeldome, and when we offend, we are sure to be punished,*

Secondly, where it is said, *His delight is in the Law*; it may very well be taken for continuall Reading the same *Law*. *Orationi Lectio, Lectio succedat Oratio*: Let her pray, and read, <sup>r</sup> sayth *St Ierom*, read, and pray: wrighting to a Gent<sup>le</sup> woman, concerning the bringing vp of her Daughter. And writing to an other, *Let the Booke of sacred Scriptures* <sup>r</sup> sayth he, *be neuer out of thy hands, or from thine eyes. Disceatur Psalterium ad verbum*. As for the Book of *Psalmes*, get that in thy memory word by word. For such is our Nature <sup>r</sup> sayth *St Austen*, as that

P There are in the English five more, the 84. the 121. the 132. the 149. and the 156. but in the Latine they haue one of these *Words*, according to the Latine.  
 q *Ioseph. cont. Appian. l. 2.*

\* *Hieron. ad Lect. de Instit. Filie.*

† *Hieron. ad Rust. Monach.*  
 ‡ *Aug. Quest. mixtum qu. 120.*

it becomes dull and beauey, if we accustome not our selues to reading. For as iron if it be not vsed, gathereth rust, so the Soule vnlesse it be frequent in reading diuine Scriptures, is surrounded with Sinne, as it were with rust.

Thirdly after Reading he meditates thereupon, and therefore is it here added, *And in his Law will he exercise himselfe day, and night.* Excellent things they are, that are spoken of *Meditation*, and it is strange what in this case Authors report euen of Brute Beasts. This<sup>u</sup> saith *Pliny*, is <sup>u</sup> *Plin. Nat. Hist. l. 8. c. 3.* known for certain, that on a time there was an *Elephant*, not of so good capacity as his Fellowes to take out his Lessons, & to learne that which was taught him. Wherevpon being oftentimes beaten for that blockishnesse of his, was found studying and conning those Feates in the night, which he had bene learning the day before. The same <sup>x</sup> *Pliny* tells vs the like of *Pyes*, and *Ssares*, & *Nigh-tingales*: and <sup>y</sup> *Plutarch* tells of a *Pye*, that to learne certaine Tunes which shee heard Minstrels play, waxed dumbe many dayes after. At length vpon the sodaine, she brake forth into the same Tunes which those Minstrels had playd before, to the astonishment of all that heard her, and thought she would neuer haue sung again. But to returne vnto my purpose.

*Meditation* is that in the Old Law which was signified by *Chewing the Cud*. For as there the *Swine* was <sup>z</sup> vncleane to the Israelites, because it chewed not the *Cud*, howsoeuer it divided the *Hoofe*: so howsoeuer we read the Word, and divide our times to that purpose, yet vnlesse we *Meditate* thereupon, and doe as the Blessed<sup>a</sup> *Virgin* <sup>a</sup> *Luc. 2. 51.* did, lay it vp in our hearts, as in good ground, either the wicked One commeth, and catcheth it away: or Tribulation, or Persecution ariseth, and by and by we are offended; or the care of this World, and the deceitfulness of Riches choke it, and so we become vnfruitfull. So that *Meditation* implyes a long time, before we come to the Perfection of Happinesse here spoken of. The very seed-time

time may teach vs that we are not to sowe and reape at once. Nay, that which comes vp suddainly, hath not only the prejudice of a Proverb against it, the effect of Experience, *Soone Ripe, soone Rotten*, but the prejudice of Experience it selfe, the cause of that Proverbe, and that Experience vpon many in the Eyes of euery Age. *Sunt aliqui quorum fructus quia minus prosperè, minus prosperè oriuntur.* Some there are, <sup>c</sup>saith S<sup>t</sup> Bernard, whose fruits, for they ripen too soone, become at length too-too sowre: They are like those Figs the Prophet *Ieremy* <sup>d</sup>speakes of, *The euill, very euill, that cannot be eaten they are so euill.* Now as I told you before from the Poets mouth, *Nemo repente turpissimus*, no man in a tryce as bad as bad may be; so let me tell you from the mouth of S<sup>t</sup> Bernard, that *Nemo repente* <sup>e</sup>*fit summus*, no man in a tryce as good as good may be. *Ascendendo, non volando apprehenditur summus scala:* We come to the top of a Ladder, saith he, by aiscending thither step by step, not by flying thither at once; wherefore in such sort let vs clyme, and that by the benefit of both these Feete, *Meditation*, and *Prayer*.

Thirdly, this Exercite or *Meditation*, it must be *Day* and *Night*, that is, <sup>f</sup>saith S<sup>t</sup> *Austen*, either continually without intermission; or, *Day* sayth he, that is, in the time of Prosperity: *Night*, that is, in the time of Adversity. And in very deed at both times admirable is the Benefit that euery of vs may reape by reading the Holy Scriptures. For if <sup>g</sup>S<sup>t</sup> *Tully* could say of *Poetry*, that it was a Profession for all *Ages*, Youth, and Old Age: a Profession for all *Times*, Prosperity, and Adversity: a Profession for all *Places*, both at Hoame, and Abroad: how much more truly may we say of Gods Holy Scriptures, that *they* confirme our younger Yeeres, *they* delight our old Age; *they* are an Ornament to vs in Prosperity, a place of Refuge in Adversity; yeelding vs Comfort in such Extremities, *they* affoord vs Pleasure at Hoame, *they* no whit hinder vs abroad, *they* watch with vs all Night; if we trauaile, *they*

<sup>c</sup> Bern. Serm.  
de Sanct. Bened.  
dicto.  
<sup>d</sup> Ier. 2. 43.

<sup>e</sup> Bernard. de  
S. Andr. Ser. 1.

<sup>f</sup> Aug. in hunc  
Ps.

<sup>g</sup> Tull. pro  
Arch. Poet.

they trauaile with vs, if we husband it in the Country, they will husband it with vs.

Or if *Day* and *Night* be here taken, for *Continually without intermission*, that is, if *Day* be taken for *Day* indeed, and *Night* for *Night* indeed, then haue we our Prophets owne example, for exercising himselfe in the Scriptures, both in the *Day* time, and in the *Night*. First for the *Day*, *Lord*<sup>h</sup> saith he, *what lone haue I vnto thy Law, all the day long is my study in it.* Secondly for the *Night*, *I haue thought vpon thy Name O Lord in the night season, and haue kept thy Law.* And the *Night* indeed brings many opportunities of deeper Meditation: *Quinetiam in noctibus sincerius cogitamus*, we more sincerely in the Night-time bethinke our selues<sup>l</sup> saith S. *Ambrose*. There are that endeavour to<sup>m</sup> prooue that studying in the<sup>n</sup> *Night* is not so dangerous to the Body, as many take it to be, but rather healthfull for it, which if in prophane Studies it be true (for at those they ayme) how much more in these, when Healthfulnesse shal be had both of Body and Soule.

<sup>h</sup> Ps. 119. 97.

<sup>i</sup> Verse 55.

<sup>l</sup> Ambros. de bono mortis p. 245.

<sup>m</sup> Thua nos Hist. l. 16.

<sup>n</sup> Noctem Euphranam dixerunt Græci à bene intelligendo. Plut. de Curiosit.

<sup>q</sup> Sigillum Ioannis Hovvson Episcopi Oxoniensis.

And here I cannot but remember that worthy choyce which our most worthy<sup>q</sup> *Diocesan* hath made of these Words *Diebus & Noctibus* for his *Episcopall Imprese*, which of all places of holy Scripture, seeing he hath made such speciall choyce of, as to haue it alwayes in his Eye, how doth he thereby intimate both what himselfe doth in this kind, and what by others is to be done, to attaine to that *Happines* which is to be had both in this World, as also in the World to come.

But what will some say, and is this all to make men *BLESSED*? Are there no more Ingredients to true *Happines* then this? *To delight in the Law of the Lord, and in that Law to be exercised day and night?* Is there nothing required but this? Nothing in effect, forasmuch as in this, all other things are comprised. Like as King *Porus*

<sup>o</sup> Plut. de Fort. Alex. Orat.

answered in an other case, who being King *Alexanders*

C

Cap.

Captiue, and asked by the said *Alexander* how he would he intreated? how, saith he, but as *Kings should be*. Being asked againe, what els besides he would haue done? Nay nothing els, said King *Porus*, for to be intreated like a King, compriseth all Offices, and all respectiuenes whatsoever. Excellent are the Verses which *P. Martiall* hath of a *Blessed Life*; there is in our English Tongue also a *Sonnet* to that purpose, but when all comes to all, true Felicity indeed, is that which is deliuered by our Prophet here in this place, and whereat our Saviour no doubt did ayme, when speaking to the Woman, that said vnto him, *Blessed is the wombe that bare thee, and the paps which thou hast sucked*: Yea rather saith he, *blessed are they that beare the word of God, and keepe it*. I but here me thinkes some *Naaman* will reply, *Are not Abana and Pharpar, Riuer of Damascus, better than all the waters of Israel? May I not wash in them, and be cleane?* So, are not *PROFIT, PLEASURE, and PREFERENCE*, the three great *Riuers* of the World, better then all this *Delighting* in the *Law of the Lord*? May I not baske my selfe in any of those, and so be blessed? Oh no: this *Iordan* must be the *Riuer*, or thou wilt neuer haue true *Happiness*. To which purpose let vs view euery of these in particular.

First for *PROFIT*, wherein I comprehend all worldly Wealth whatsoever, I know the World is set vpon it, nothing more.

*Pecunia ingens generis humani Bonum.*

*Quinæ voluptas Matris, aut blanda potest.*

*Par esse Proles, nec sacer meritis Parens.*

\* *Senec. Epist. l.*  
21. *Ep. 116.*

\* *Phil. 3. 21.*

*Money*: saith *Bellerophon*, is all in all, and to be preferred before *Parents, Wife, or Child*. A speech which though perhaps be as odious to vs in the hearing, as it was to those that heard him: yet euery man now is a *Bellerophon* in the acting, and *St Pauls* Words neuer more true, "*Omnes que sua sunt, quarunt*, All seeke their owne. And yet how little makes *Wealth* to *Mans Felicity*! The Emperor *Constantine*



stantine to a covetous Wretch, shewed the same, no man better. I prethee, & saith he, how long shall we endeavour to fill this bottomlesse Gulph of Avarice! Then making vpon the ground, the full bredth of a Man with the y Speare he had in his Hand: Hadst thou saith he, all the Wealth of this World in thy Coffers at home, yet shalt thou enjoy no more Ground then I haue here allotted thee out, if yet thou enjoy so much.

Ensch. de vita  
Constant. l. 4. c.  
29. 30.

Per ea adme  
tempora Reges  
Hastis pro dia-  
demate habebat  
quas Græcè

Σκηνότῃα dixere  
Iustin l. 43.

Lact. Iust.  
l. 3. c. 8.

Concerning PLEASURE what difference betwixt the very Bruit Beast and Man, but that Man speaketh, the Beast doth not. And yet, & saith Lactantius, an Asse, a Dog, a Swine, had they the faculty of speaking, & a Body should inquire of them, why so furiously and outragiously they seeke their Females, and will not be driuen from them with any violence whatsoever, what other answer would they make, *Nisi summum Bonum esse corporis Voluptatem, eam se appetere, ut afficiantur suauissimis sensibus, eosq; esse tanti ut assequendorum causa, nec laborem sibi vllum, nec vulnera, nec mortem ipsam recusandam putent.* Their answer would be this, that the Pleasure of the Body is the chiefeft Good of all, that thereby they desire to be transported with that most exquisite and delicious pleasure of the Senses, and that the same is so to bee accounted of, as that to attain vnto it, they are perswaded that no Labour, no Stripes, no nor Death it selfe is to be refused.

PREFERMENT indeed is that which bewitcheth men nothing more, and I dare say, not the Ambitious only, (such as say with him in the Poet,

--- Pro Regno velim

*Patriam, Penates, Coniugem flammis dare,  
Imperia pretio quolibet constant bonis.*

Senec. Troib.  
Act. 4. Sc. in  
me arma,

Preferment is good at any rate, what ever the Price be,) but even those also that are of a more settled disposition. But I cannot giue such a better Item, then tell them that tale of Ariosto concerning the Folly of such as should by Preferment thinke themselves so ower happy, which for

it may perhaps affect them as much as it did my self when I first read it, I will not be scrupulous to set it downe in a  
*Translation*, I take it not much inferior to the *Originall*.

*b* *Arist.* *Seau-*  
*uen Satyres*  
*Sat. 3. Printed*  
*1611.*

*Then when this World was in her Infancy,*  
*And men knew neither Sin nor Trechery.*  
*When Cheaters did not vse to lye by wit,*  
*Nor Flattery could each great Mans humour fit,*  
*A certaine Nation which I knowe not well,*  
*Did at the foot of an high Mountaine dwell,*  
*Whose top the Heavens counsailes seemd to knowe,*  
*As it appear'd to them that liv'd belowe.*  
*These men observing how the Moone did rise,*  
*And keep her Monthly progresse through the skies,*  
*And yet how with her horned forehead shee*  
*Altered her Shape, her Face, and Quantity,*  
*They streight imagined if they were so wise*  
*As the Hills top, they easily might espie,*  
*And come where she did dwell to see most plaine,*  
*How she grew in the Full, how in the Wayne.*  
*Resolud thereon they mount the Hill right soone*  
*With Baskets, and with Sacks to catch the Moone,*  
*Striving who first unto the top should rise,*  
*And make him selfe the Master of the prize.*  
*But mounted up, and seeing that they were*  
*As far off as before, and nere the neere,*  
*Weary and feeble on the ground they fall,*  
*Wishing (though Wishes are no helpe at all)*  
*That they had in the humble Valley staid,*  
*And not like Fooles themselves so much dismayd.*  
*The rest of them which did remaine belowe*  
*Thinking the others which so high did shewe*  
*Had toucht the Moone, came running after them.*  
*By troopes, and flockes, by twenties and by ten,*  
*But when the sencelesse misconceit they found,*  
*Like to the rest they weary fell to ground.*

He.

He that will not be moued with Verse, I referre him to *Seuocaes Prose*,<sup>c</sup> *Nemo ex istis quos purpuratos vides, Felix est.* Or for I speake of Prose, I referre him to *Boethius* l. 10. Ep. 77. his Prose, who speaking of Preferment. *Num vis ea est* <sup>d</sup> *Boeth. de Consolat.* l. 3. *Prof. 4* *Magistratibus, ut videntium mentibus Virtutes inserant, Vicia depellant? Atqui non fugare, sed illustrare potius nequitiam solent.* Is there such vertue in *Preferment*, saith *Boetius*, that it may plant Vertues in the minds of them that haue it, and suppress Vices? Nay, but oftentimes so farre it is from suppressing them, that it makes those Vices more knowne vnto the World. But now to the Text againe.

Verſ. 3. *And he shall be like a Tree planted by the water side, that will bring forth his fruit in due season.* That Man is like a Tree, but a Tree turned vpside downe, hath beene a saying of old, and is discourſed of by *Scaliger*, in regard of many resemblances. *Trees*,<sup>c</sup> saith he, *haue their* <sup>e</sup> *Scal. de Sub-* *Branches upwards, we our Branches; that is, our Legs, and til. Exerc. 140.* *Armes, downwards: We inclosed in a skin, they in a bark* <sup>f</sup> *S. 2.* *or rinde: They their mouth in the earth, we haue ours towards Heauen, that as they from thence haue all their being, so wee should drawe from Heauen all the beginnings of our Actions.* But it is not in these respects, that the Godly man in this place is compared to a Tree. The prophaneſt man that is, may in this sort be like a Tree, but to be like a Tree in the Prophets meaning, <sup>g</sup> *Hoc opus, hic labor est*, Few they are <sup>h</sup> *Virg. Aeneid.* 1. 6. that so may be,

First then let vs consider what Tree it is, is here meant, for all Interpreters are not of one & the selfe same minde. Some take it to be the *Oline Tree*, but *Hesiod* the Poet, who was so skilfull in Husbandry, sets so infamous a marke on that Tree, that of all Trees bearing fruit, a Godly man me thinks, should not in any case be like that Tree. His Noat is this, as <sup>i</sup> *Pliny* relateth it to vs, *That so that* <sup>k</sup> *Plin. Nat. hist.* *day a man was neuer knowne to haue gathered the Fruit of* <sup>l</sup> *l. 15. c. 1.* *that Oline Tree which himselfe had planted, so late of*  
C 3 growth

growth were those *Trees* in his time, and so slowly came they forward. But I am of their mind who take it to bee the *Palme*, or *Date Tree*, whereof in that Land there was such plenty. *Pliny* speaking of the *Palme*, or *Date Tree*, <sup>h</sup> *It laues*, <sup>b</sup> saith he, to growe by some *Rivers* side, where it may haue (as it were) one foot in the water, and be ever drinking all the yeare long especially in a dry season.

<sup>h</sup> *Plin. Nat. Hist.*  
<sup>b</sup> *Lib. 15. c. 1.*

<sup>i</sup> *De Verb. Signif.*  
<sup>nu. 8.</sup>

Secondly, where it is said, *He shall be like in the Future Tence*, the *Future* in this place signifies the *Future*; and *Present Tence* both. It is like the Lawyers *Oportebit, Verbum Oportebit, tam praesens quam futurum tempus significat*. The word *Oportebit*,<sup>i</sup> say they, signifies as well the *Present*, as it doth the *Future Tence*. So that, *He shall be like in this place*, signifies indeed, that like he is already; and then, *he is*, and *shall be* too, what is it but a continuance in that happy estate of his, without any intermission at all.

<sup>1</sup> *Mat. 3. 10.*

<sup>2</sup> *Luc. 13. 7.*

<sup>3</sup> *Mat. 21. 19.*

Thirdly, whereas he is likened to a *Tree* that will bring forth his *Fruit*, it is apparent that here he is likened to a *Fruitfull Tree*. And not only here, but elsewhere, for seldom or never shall wee read in *Scriptures*, that a *Godly* man is likened to any other. And therefore *S. Iohn* the *Baptist*, <sup>1</sup> *Now the Axe is laid vnto the root of the Tree*, therefore every *Tree* which bringeth not forth good fruit is hewen downe, and cast into the fire. Concerning the *Fruitlesse Tree*, it is the *Masters* question in the *Gospell*, <sup>m</sup> *why cumbereth it the ground?* And though the *Dresser* of the *Vineyard* make answer for it, *Lord let it alone this yeare also, till I shall digge about it, and dunn it*: yet his Conclusion there is (to shew his *Iustice* as well as *Mercy*) *If it beare not this yeare, then after that, thou shalt cut it downe*. The *Fruitlesse Figtree* had not such respite, but in a moment, in a tryce, in the twinkling of an eye, <sup>n</sup> *Let no fruit grow on thee hence forward for ever*: And presently the *Fig-tree* withered away.

Fourthly, this *Fruit* here specified must be in due season to

to, that is, such as is ripe and relishing, and of a good and  
wholsome tast. *Behold,* saith the Lord in Esay, *I lay in*  
*Zion for a foundation, a stone, a tryed stone, a precious cor-*  
*ner stone, a sure foundation: he that beleeneth shall not make*  
*hast.* Indeed as *Linus* speaks, *Festinatio improvida est, &*  
*caca:* Hast or speed hath no foresight, but is blind, and as  
we vsually say in our English Proverb, *Hast makes wast:*  
so *Hast* in this case makes wast of *Faith*, & therfore those  
*Seeds* that made such hast to spring vp, because they had  
no deepnesse of earth, our Saviour sheweth how they  
were scorched and withered away because they had not  
root. *I verily thinke,* saith *Seneca*, *that many might haue*  
*attained to wisdom indeed, but that they thought them-*  
*selves sure of it too soone:* and it was an excellent saying  
of *Charles* the fift in his Instructions to his Sonne, that  
*Wise men must not disdain to goe forwards by insensible de-*  
*grees, for so,* saith he, *the Sun goeth about the whole World.*  
But of this kind of argument I spake of, in the Verse going  
before.

Esay 28. 16.

Lin. Dec. 3.  
1. 2.

Mat. 13. 5.

Senec. de  
Tranquill. Vit.  
4. 1. c. 1.  
Hist. of Spain  
translated by  
Mr. Grimst.  
1. 12. p. 1089.

Fiftly and lastly, the *Season* here specified, is not so to  
be taken, as if now, very now were not a seasonable time  
of bringing forth some *Fruit*. Euer since we haue had the  
meanes to come to the knowledge of sauing Trueth, the  
Time and *Season* hath bene to Vs, nor can any man make  
excuse, that he hath not heard of the Gospel of Christ.  
For as the Apostle in like case, *Have they not heard? Yes,*  
*verely, their sound went into all the Earth, and their words*  
*unto the ends of the World:* So may we say of all Christi-  
ans, that as many as haue but heard the *Word* at any time  
preached to them, are answerable for the bringing forth  
of such *Fruit* as will be required at their hands.

Rom. 10. 18.

Verse 4. *His Lease also shall not wither: and looke when*  
*soener he doth, it shall prosper.* Having done with the  
*Fruit*, he commeth now to the *Leaves* of the Tree, which  
Nature that doth nothing in vaine, hath not placed  
in Trees to no purpose. Some be for Shade, some for

4.

Medi-

<sup>u</sup> *Plin. Nat. Hist.* l. 16. c. 24.  
<sup>x</sup> *Et Folis videntur Orni.*  
*Horat. Carm.* l. 2. Od. 9.  
<sup>y</sup> *Plin. lb. c. 12.*

Medicine, and some (as *Pliny*<sup>u</sup> obserueth) may be giuen as fodder to Beasts: All for Ornament, insomuch that the Poet obserues, that *Trees* without *Leaues* are as <sup>x</sup> *Widows*. The same <sup>y</sup> *Pliny* relateth, that all *Trees* (except some that he had named before, whereof the *Date Tree* was one) doe loose their *Leaues* in Winter; and he tells of some of a wilde sort, that be Greene all the Year long; but then are they fruitlesse *Trees*, as the *Firre*, the *Iuniper*, the *Cedar*, the *Box*, the *Holly*, the *Terr*, and so forth. But seeing it is said of the Godly man here, that *His Leafe* *shut not wither*, let vs see what that *Leafe* may be.

<sup>z</sup> *Tremell. in hunc Ps.*

Some thinke by *Leaues* in this Verse, the Godly mans *Words* should be vnderstood, as his *Workes* in the Verse before, and there is indeed the same correspondence betweene *Fruit* and *Leaues*, that is, betweene *Works* and *Words*. Howbeit me thinkes it is more probable to say with <sup>z</sup> others, that as in the Verse before, *Hu* plantation by the water side, might signifie his *Regeneration* in Christ, who is indeed the water of Life: *Hu* bringing forth fruit in due season, his *Sanctification*: so in this Verse, *He* not withering of his *Leafe*, what should it be but his *Constancy*, his *Steadfastnes*, his *Perseruance* to the end. For hee it is that shall be saued, as <sup>a</sup> speakes our Sauour; once and againe. Or if *Leaues* be taken here for his temporall estate, his worldly Goods, and so forth, euen these also may be said not absolutely to wither (if so be they be taken away) which in good and convenient time may bee as <sup>b</sup> *Iobs*

<sup>b</sup> *Iob. 42. 12.*  
<sup>c</sup> *Mat. 10. 30.*  
<sup>d</sup> *Act. 27. 34.*

<sup>e</sup> *Aug. Confess.* l. 7. c. 6.

Goods were, restored to him againe. He that nombreth the *Haires* of our head, so that not <sup>d</sup> one of them shal fall, nombreth these *Leaues* to. And that which <sup>e</sup> *S<sup>c</sup> Austen* saith of Providence in general, that the World is gouerned thereby, *Usq; ad Arborum volatilia Folia*; to the very *Leaues* that fell from *Trees*, may be applyed to the Godly man in this case, that the least little belongs vnto him, is not despised, or vnregarded with God.

Whereas it is here added, *And look what soeuer he doeth,*



it shall prosper: First for the Word [ *Looke* ] as much as *Ecce*, Behold; I graunt it is *not* in the Originall, *nor* yet in the Greeke, or Septuagint, no *nor* yet in the last Translation, *nor* in that other that was before; yet being in a Translation that was before both these, I mean a Translation set forth in King *Edwards* time, it seemes it came from thence, if not from the *English Psalter* which was in King *Edwards* dayes. But whensoever, or howsoever, the Word [ *Looke* ] came first in; here it is to good purpose, lest we should passe ouer such a passage as this, without any obseruation at all. But now to the matter it selfe.

Printed by  
my FATHER, &  
William Seres  
A<sup>o</sup> D. 1549.

According as the Actions of Men are, so are Men most commonly esteemed of, in the World, For Man, as speaks the <sup>f</sup> Philosopher, *ἄνθρωπος ἐστὶν ὁ γεννητὸς τῶν πραγμάτων ὡς πατήρ τῶν τέκνων*: he is the Fountaine and Father of his Actions, <sup>13.6.5.</sup> as of his Children. As then it cannot be but a special joy vnto him, to see euery thing thriue with him that he taketh in hand, so hath he a Promise made him, that so it shall be. So was it with <sup>s</sup> *Jacob*, when he serued vnder <sup>s</sup> *Laban*: so was it with <sup>h</sup> *Ioseph*, when he serued in the Prison And yet this vniuersall [ *whatsoever* ] we must in some sort restraîne to, as being to be vnderstood of those things that he doth according to his Vocation. So that if he follow his Vocation, & keepe himself within those bounds, then may he build on this Promise, then shall the Lord make him plenteous in euery worke of his hand, as <sup>i</sup> *Moses* Deut. 30. 9. speaks: then <sup>1</sup> *Mercy* shall embrace him on euery side, and <sup>1</sup> *Psalm* 32. 11. the <sup>m</sup> *Angels* shall be charged with him, to keep him in all his <sup>m</sup> *Psalm* 91. 11. wayes, as speaks the Prophet *Dauid*. But thus much of the Godly: come we now vnto the other sort against whom they are opposed, I mean the *Wicked*, whom the Prophet shewes next, as the <sup>n</sup> *Lacedemonians* did vnto <sup>n</sup> *Plutarch*, de their Children their drunken *Helots*, to teach them to be <sup>n</sup> *Ira cohibenda*, ware of the Vice of Drunkennes the better.

Verse 5. As for the Vngodly it is not so with them, but  
D they

*they are like the Chaffe which the wind scattereth away from the face of the Earth.*] It might haue bene thought that the Prophet in this place would haue held on his Metaphor, and haue compared as the *Good*, to a *Good Tree*. So the *Wicked* to a *Tree* to, though it were but to a fruitlesse Tree, and so *S<sup>t</sup> Iude* doth, *These are Trees without fruit* <sup>o</sup> sayth he, *twyse dead, plucked vp by the roots*. Howbeit the Prophet here compareth them with that which is much worse. They are saith he, *Like the Chaffe*. It is *Morx* in the Originall, and *Morx* signifieth the huske, or hull, wherein the Corne lieth when it is brought into the Barne. It is likely *S<sup>t</sup> Iohn Baptist* alluded hereunto, when speaking of the *Wicked*, he compares them to *Chaffe* to, & *P* saith, that our Sauour shall *gather his Wheat into his Garner, but will burne vp the Chaffe with unquencheable Fre*. And as the *Wicked* here are compared vnto *Chaffe*, so are the Iudgments of God compared here to the *Wind*. The *Wind* is an <sup>q</sup> Exhalation, hot, and dry, eleuated by the Sunne to the middle Region of the Aire, by reason of the Coldnes whereof being driuen downewards againe, and meeting with other Exhalations, it is driuen sideways vpon the Earth in the lowest Region, which it fanneth vp and downe, lest the *Aire* should be corrupted by too much stilnesse. It is called by this our Prophet e<sup>l</sup>sewhere, <sup>r</sup> *The breath of Gods displeasure*, so powerfull against all withstanding, that we read of goodly Edifices, nay Townes, and Cities, that haue bene ruinated thereby. And how may *Chaffe* then stand before it? Wherefore as the Rulers of *Iezreel* said concerning *Iebu*, <sup>t</sup> *Behold, two Kings stood not before him: how then shall we stand?* So may the *Wicked* say, if his Iudgments be like the *Winde*, and our selues but to *Chaffe*, seeing so great Buildings cannot stand before the *Winde*, much lesse *Chaffe*, how shall we be able to stand? The same which in the next words the Psalmist sayth by way of Conclusion.

Verse 6. *Therefore the Ungodly shall not be able to stand*

in

• Iude v. 12.

• Mat. 3. 12.

• Fryschius de Meteoris.

• Pl. 18. 15.

• 2 King. 10. 4.

in the iudgement: neither the Sinners in the Congregation of the Righteous.] The Iudgement here spoken of, is likely to be the last Day, when they shall say to the Mountaines and Rocks, *Fall on vs*, and hide vs from the face of him <sup>r</sup> Rom. 6.16, that sitteth on the Throne, and from the wrath of the Lamb, for the great Day of his wrath is come, and who shall be able to stand. And it is the more likely to be that Day, because it is here said, *The Congregation of the Righteous*, for otherwise here in this World there is no such Congregation of them, they are rather disperfed through the World. Some are tortured, as <sup>u</sup> speakes the Apostle, others haue triall of cruell mockings and scourgings, yea moreouer of <sup>u</sup> Heb. 11.35. bonds and imprisonment. They are stoned, they are sawen asunder, are tempted, are slaine with the Sword: they wander about in sheepe-skinnes, and goat-skinnes, being destitute, afflicted, tormented. Of whom the World is not worthy, they wander in Desarts, and in Mountaines, and in Dennes and Caues of the Earth. But, <sup>x</sup> Non si male <sup>x</sup> Hwat. Carm. nunc, & olim sic erit: There will be a Day when they shall <sup>l. 2. Od. 10.</sup> at length be gathered together. He shall send his Angels, & saith our Saviour, with a great sound of a Trumpet, and they shall gather together the Elect from the fowre winds, from <sup>y</sup> Mat. 24. 31. one end of Heauen to the other. It is not vnlikely our Saviour in that place alluded to that of Ezechiel, where Life being put into dead bones, *They liued*, saith the Prophet, <sup>z</sup> Ezech 37.9. and stood upon their feet, an exceeding great Army. In this great Congregation then, in this great Assembly, where- in We must all appeare <sup>a</sup> before the Iudgement seat of Christ <sup>a</sup> 2 Cor. 5.10. that every one may receaue the things done in his Body according to that he hath done, whether it be Good or Bad, how shall the Vngodly be able to Stand. And if the Righteous scarcely be saued, <sup>b</sup> saith S. Peter, where shall the Vngodly & <sup>b</sup> 1 Pet. 4. 18. Sinners appeare. If any hidden Crime of ours, <sup>c</sup> saith S. Chrysostome, should now at this time be notified vnto the <sup>c</sup> Chrys. in Ep. ad Rom. Hom. 3. Congregation here met, would not hee, whose fault it were, rather dye in the place, and with the earth would

swallow him vp, then to haue but so many witnesses of his Fault as now are present? And in what case then shall we bee, Wretches as wee are, when all shall bee laid open to the whole World in such a glorious great Theater as that shall be, consisting partly of those wee knowe, partly of those we knowe not. And yet why, saith he, doe I terrifie you with this opinion of Men, when it is much more convenient to doe it, with the *Terrors and Iudgements* of God.

- Verf. 7. *But the Lord knoweth the way of the Righteous and the way of the Vngodly shall perish.* <sup>d</sup> A Man is called Righteous or iust foure manner of waies. *First*, by Imputation: *Secondly*, by reason of the Vertues he hath in him: *Thirdly*, by way of Compariſon: *Fourthly*, and lastly, in a Iudiciall kinde of forme. By *Imputation*, as the Prophet *Habakuk*, *The Iust shall liue by his Faith*; By reason of the Vertues he hath, as this our Psalmist in another place, *What hath the Righteous done?* And King *Solomon* in this sence, *The memorie of the Iust is blessed*, and oftentimes in that Booke, where also in the name of Righteousnes, *Vertue* is vnderstood, as in that sentence of his, *The honourie head is a Crowne of Glory, if it be found in the way of Righteousnesse*. By way of *Compariſon*, as in *Habakuk* againe, *Wherefore holdest thou thy tongue, when the wicked deuoureth the man that is more Righteous then hee*, speaking of the *Iewes*, who in compariſon of the *Chaldeans* were honest and iust men. Lastly, by way of a *Iudiciall kinde of forme*, and so is he called *Iust* that hath in Iudgement a iust cause, as in the Prophet *Amos*, *They sold the Righteous for Silver*. So the Prophet *David*, *Give Sentence with me O Lord, according to my Righteousnesse*, vnderstanding by *Righteousnesse*, nothing else but the Righteousnesse of his Cause, as if hee had said *Give sentence with mee O Lord, according to my Righteous Cause*. For the better explaining of the Premisses, There nether is, <sup>n</sup> saith Reverend *Hooker*, or ever was, any meere
- <sup>d</sup> *Drusius* Obſeruat. l. 14. c. 4.
- <sup>e</sup> *Hab.* 2. 4.
- <sup>f</sup> *Ps.* 11. 3.
- <sup>g</sup> *Prov.* 10. 7.
- <sup>h</sup> *Prou.* 16. 31.
- <sup>i</sup> *Hab.* 1. 13.
- <sup>j</sup> *Amos.* 2. 6.
- <sup>k</sup> *Ps.* 1. 7. 8.
- <sup>n</sup> *Mr Hookers* learned Discourse of Iustificat. Works &c. p. 2.

meere naturall man absolutely Righteous in himselfe, that is to say, void of all Vnrightheousnesse, of all Sinne. But we are absolutely Righteous in Christ, saith he. So that the World must inewa *Christian Man*, otherwise it is not able to shew a Man that is perfectly Righteous. And a litle after. There is a *Glorifying Righteousnesse* of men in the world to come, and there is a *Iustifying* and a *Sanctifying Righteousnesse* here. The *Righteousnesse* wherewith wee shall be cloathed in the world to come, is both *Perfect* and *Inherent*. That whereby we are here iustified is *Perfect*, but not *Inherent*. That whereby we are Sanctified, is *Inherent*, but not *Perfect*. The Prophet *Abakuk*, saith he, doth tearme the Iewes Righteous men, not only because being iustified by Faith they were free from Sinne, but also because they had their measure of Fruit in holinesse. Thus the Prophet here in this place, though speaking elsewhere of Men in generall, *They are all gone out of the way*, saith he, *they are altogether become abominable, there is none that doth good, no not one*, (which hee seemeth there to speake with reference vnto God, whose eyes are *tenne thousand times brighter then the Sunne*, beholding all the waies of men, & considering the most secret parts) yet speaking now in regard of the *VVicked*, who are so notoriously bad, hee acknowledgeth some that haue a measure in the Fruit of Holinesse, and a right vnto the Title of Righteous Men.

Secondly, concerning the *Way* here, *The Way of the Righteous*, and *The Way of the Ungodly*, we are to vnderstand by these *Waies*, Counsailes, Actions, or Endeauours of the *Righteous*: and the Counsailes, Actions, or Endeauours of the *Ungodly*, for so in holy Scripture are *Waies* sometimes taken. Like as the Prophet *Jeremy* speaks, *I knowe that the way of Man is not in himselfe, it is not in Man that walketh, to direct his steps*. Intimating thereby, that Men are fowly deceaued, if so be they suppose that the event of things, is in their own hands, for let them con-

sult never so wisely, yet if God blesse not their consultations, all things happen vnder foot.

Thirdly, by *Knowing* here in this place is meant approving, and to be pleased with, and by intimating *He knoweth not the way of the Vngodly*, (for that also is here intimated) his not approving of their Way. Otherwise take *Knowing* for that, for which commonly it is taken, and he knowes the way of the *Wicked* more then the *Wicked* are aware of. And therefore to them that say,  
*Tush, how should God perceave it, is there knowledge in the most Highest?* His answer is in another place, *Surely thou hast seene it, for thou beholdest Vngodlineesse & Wrong.* And againe, *He that planted the eare, shall he not beare? Or he that made the eye, shall he not see? The Lord knoweth the thoughts of man, that they are but vaine.*

Fourthly, and lastly, concerning the *Way* of the *Ungodly*, whereas besides the intimation giuen, that it is not approved of God, it is directly here pronounced that it shall utterly perish: *Hoc eis eveniet*,<sup>a</sup> saith Arnobius, *in fine seculi, quod in fine Psalmi Sermo Propheticus comminatur*: that shall happen to the *Vngodly* in the end of the *World*, which the Prophet here threatneth them in the end of this *Psalme*. It is an excellent passage which the Booke of *Wisdom* hath to this purpose, whose Author discoursing of the miserable end of the *Wicked*: *They shall be utterly*,<sup>x</sup> saith he, *laid wast, and be in sorrowe: and their memoriall shall perish. And when they cast up the accounts of their sinnes they shall come with feare: and their owne iniquities shall convince them to their face: y Then shall the Righteous man stand in great boldnes, before the face of such as haue afflicted him, and made no account of his Labours. When they see it, they shall be troubled with terrible feare, & shall be amazed at the strangenesse of his Salvation, so farre beyond all that they looked for. And they repenting and groaning for anguish of spirit, shall say within themselves, This was he whom we had sometimes in derision, and a pro-  
 verb*

<sup>a</sup> Pl. 73. 11.

<sup>c</sup> Pl. 10. 15.

<sup>e</sup> Pl. 94. 9.

<sup>a</sup> Arnob. in hunc Ps.

<sup>x</sup> Wis. 4. 19.

<sup>y</sup> Wisd. 5. 1.



verb of reproach: We Fooles accounted his life madnesse, and his end to be without honour. How is hee remembred among the Children of God, and his lot is among the Saints. And againe, a little after: *What hath Pride profited vs? or what good hath Riches with our vaunting brought vs? All those things are passed away like a shadowe, and as a Poast that hath passed by.* Much more they speake to that purpose, but it is high time now to come to the Second Psalme.

2 V. 8.



PSAL. II.

Quare fremuerunt Gentes.

- 1 **W**H<sup>y</sup> doe the Heathen so furiously rage together: and why doe the People imagine a vaine thing?
- 2 The Kings of the Earth stand up, and the Rulers take counsell together against the Lord, and against his Annoynted.
- 3 Let vs breake their bonds asunder: and cast away their cords from vs.
- 4 He that dwelleth in heauen shall laugh them to scorne, the Lord shall haue them in derision.
- 5 Then shall he speake vnto them in his wrath, and vex them in his sore displeasure.
- 6 Yet haue I set my King vpon my holy hill of Sion.
- 7 I will preach the Law whereof the Lord hath said vnto me: Thou art my Sonne, this day haue I begotten thee:

2 De.

Pl. 2. *Quare fremuerunt Gentes?*

- 8 *Desire of me, and I shall giue thee the Heathen for thine inheritance: and the uttermost parts of the Earth for thy possession.*
- 9 *Thou shalt bruisse them with a Rod of iron: & breake them in peeces like a Potters vessell.*
- 10 *Be wise now therefore O ye Kings, be learned ye that are Iudges of the Earth.*
- 11 *Serue the Lord in feare, and reioyce vnto him with reuerence.*
- 12 *Kisse the Sonne least he be angry, and so ye perish from the right way, if his wraih be kindled (yea but a little) blessed are all they that put their trust in him.*

\*\*\*\*\*

## THE ANALYSIS.

**T**His *Psalme* is one of those *Three* that besides the ordinary saying of it the first day of the Moneth, is appointed to be read in the Church at Morning Prayer on *Easter* day. Why it was selected to that purpose, we shall perceiue by the Annotations, and especially the Annotation at the end of this *Psalme*. In the meane time supposing this *Psalme* to be meant of our Saviours Kingdome, let vs consider Verse by Verse the Prophets Method in this *Psalme*. The Prophet then after the Description of the Enterprises of the Wicked against that Kingdome: First in the Peoples opposition, and that in the *First* Verse; Secondly in the Counsailes, and Endeauours of the Magistrates, and that in the *Second* and *Third* Verses, he obserueth two points: First he proposeth to them certaine Conclusions: Secondly, he dealeth friendly with them by way of perswasion. The Conclusions he proposeth

feth, are partly in respect of the Lord, and things to bee done by his power: partly in respect of Men, and things to be taught them by the Gospell. The things to be done by the Lords power, are: First, that he litle reckoneth of these their Attempts, and that in the *Fourth* Verse: Secondly, that in time he would crush them euery one, and that in the *Fift* Verse. The things that by the Gospell are to be taught vnto men, are, that *Christ* being a King appointed by the Lord himselfe, as it is in the *Sixt* Verse, the Lord first proclaimed it to the whole World, as it is in the *Seauenth*, and then endowed him with the Possession of it, as it is in the *Eight* and *Ninth* Verses. At length descending to perswasion, he dealeth with the Magistrates, whom it principally concerned to be wiser then the rest, and that in the *Tenth* Verse; First, that they would presently serue the Lord, as it is in the *Eleuenth* Verse; Secondly his Anointed, that is, his onely begotten Sonne *Christ Iesus*, whom in his owne fleed he had placed ouer them, as it is in the *Twelfth* and last Verse.

<sup>a</sup> *Hyperius* makes this whole *Psalme* as it were a kinde of Dialogue, wherein are many Speakers. First, the Prophet. Secondly, the Wicked. Thirde, God the Father, Fourthly, and lastly, God the Sonne. First the Prophet he begins by way of Admiracion, and that in the *First* Verse; then by way of Narration, and that in the *Second*. The Wicked they speake tumultuously, and that in the *Third*; The Prophet he replyes, and that in the *Fourth*, and *Fift* Verses; God the Father in the *Sixt*; God the Son in the *Seauenth*; God the Father againe in the *Eight*; and *Ninth*; The Prophet againe by way of Exhortation, in the *Tenth*, *Eleuenth*, and *Twelfth* Verses. And thus much of the *Analysis*.

<sup>a</sup> *Hyper. de Rat. Stud. Theol. l. 2. c. 27. Obseruat. 3.*

~~~~~

**V**ERSE 1. *Why doe the Heathen so furiously rage together, and why doe the People imagine a vaine thing?*

E

First

First, as touching the Heathen here, it is in the Originall *Goym, Gentes*, by which appellation the Iewes call all those Nations that were not of their Religion. The Heathen then here meant in respect of *Dauid*, might be the *Iebuzites*, the *Philistians*, the *Moabites*, the *Syrians*, and the *Ammonites*, with whom King *Dauid* had so much to doe. In respect of our Sauour *Christ*, all the Nations of the World, might here be meant, *Gentiles* and *Iewes*. For how did the *Gentiles* rage against his Kingdome? how did the *Iewes*?

<sup>b</sup> *Senec. Herc.*

*Fur. Act. 2. sc.*

O *Magne.*

• *Mat. 2. 3.*

-----<sup>b</sup> *Nunquid immunis fuit*

*Infantis atas?*

King *Herod* heard no sooner of his Birth, but himselfe was <sup>c</sup> troubled, and all *Hierusalem* with him. And how like a Fox he went about to haue surpris'd him, the Story is manifest.

<sup>d</sup> *Horat. Epist.*

*l. 1. Ep. 1.*

<sup>e</sup> *Virg. Aeneid.*

*l. 1.*

The People are <sup>d</sup> *Bellua multorum capitum*, a Beast with many heads, who if they be once vp in armes,

<sup>e</sup> *Iamq; Faces & Saxa volant, furor arma ministrat.*

Firebrands and Stones flye about the Streets, and that's a Weapon that comes next to hand. Where the People are

<sup>f</sup> *Dr Fenton*

Sermon 6.

Wild. of the

Ritch. p. 31.

<sup>g</sup> *Iudg.*

*17. 6.*

*18. 1.*

*19. 1.*

*21. 25.*

principall Actors, <sup>f</sup> saith a good Divine, there's a dangerous peece of worke towards. How many seuerall times is it said in the Booke of *Iudges* vpon occasion of great misdemeanors in the Kingdome of *Israel*, <sup>g</sup> *In those dayes there was no King in Israel, but euery man did that which was right in his owne Eyes.* How furious popular Tumults haue bene in this case, no History whatsoeuer but hath Examples thicke and threefold, but of all Histories that of *Iosephus* concerning the Warres of the *Iewes*, is in my minde most remarkeable. But what is this *Vaine thing* here imagined by the *People*?

<sup>h</sup> *A. Gell. Noct.*

*Attic. l. 13. c. 4.*

Concerning the Word [*Vaine*] *Aulus Gellius* <sup>h</sup> tels of a great Controuersie betweene two notable Grammarians, about the propriety of the Word. The one of them maintaining that *Vanity* and *Folly* were both one, the other,

ther, that *Folly* is one thing, and *Vanity* an other. But howsoever they dissented, the meaning of the Word in this place may well be agreed vpon by vs all, that all that was done in this case, or by the Heathen, or by the People, was done to no purpose at all. So *St Austen*, *Pro eo dictum est, ut quid? ac si diceretur Frustra*. It is here<sup>i</sup> said, *Why*<sup>i</sup> *Aug. in hunc*  
*doe they so?* to intimate vnto vs that it was but lost labour <sup>Ps.</sup>  
 that so they did, it being most true which the Prophet *E-*  
*say* hath,<sup>i</sup> *Take counsell together, & it shall come to naughts*<sup>i</sup> *Esay 3. 10.*  
*speake the Word, and it shall not stand, for God is with vs.*  
 And againe,<sup>m</sup> *Behold the Nations are as a drop of a Buck-*<sup>m</sup> *Esay 40. 15.*  
*ket, and are counted as the small dust of the Ballance, behold*  
*he taketh vp the Ties as a very little thing.* <sup>n</sup> *All Nations*  
*before him are as Nothing, and they are counted to him, lesse*  
*then Nothing, and Vanity.* <sup>n</sup> *Verf. 17.*

Verse 2. *The Kings of the Earth stand up, and the Rulers take counsell together: against the Lord, and against his Annoynted.* Before was *Fury*, and *Folly*, and both in the People, now the Prophet shewes vnto vs that the Magistrates themselues began to take the matter in hand. So that where formerly there was small likelihood of bringing ought to passe in that kind, the People but an headstrong multitude, and vnable to performe their Designes: now *Wit*, and *Cunning*, and *Policy*, begin to play their parts, and a Body would now thinke that all should be as they would haue it. Loe here an *Vnity* such as it was, but *Unitas Facinorosorum*, as<sup>o</sup> speaks *St Bernard*, an *Vnity* <sup>o</sup> *Bernard. de*  
 not of Saints, but of Sinners, *Perversa & execranda talis* <sup>Assumpt. Ma-</sup>  
*Unitas*, such an *Vnity* as that, saith he, is both prap- <sup>ria</sup> *Ser. 5.*  
 sterous, and execrable. *Amat & Anaritia Unitatem. Quod*  
*amat bonum est, sed ubi amandum sit, nescit.* Euen Coue-  
 noutines it: *Selfe* <sup>P</sup> saith *St Austen*, doth loue an *Vniting to-* <sup>P</sup> *Aug. de Verb.*  
 gether. Now the thing she loueth is good, but she knowes <sup>Dom. Ser. 20.</sup>  
 not where to place her Loue. Right so is it a blessed thing  
 that the Magistrate, and the People, should both agree  
 together, but when they shal agree in that which is noto-

riously bad as here they do in this place, it aggravates either fault, and both are lyable to the more exception. And that so they do here in this place, witnes the words of this Verse: for it is First, against the Lord, Secondly, his Anointed.

First, concerning the Lord, though commonly in holy Scripture LORD be put for the second Person in Trinity, God the Sonne, yet here is it set for God the Father, who is the Lord, as the Prophet *Amos*,<sup>1</sup> speaks, and the God of Hosts It is in the Originall, the Name *Τετραγεμνατος*, and God is therefore called Lord, because as *S. Ambrose*<sup>2</sup> saith, he hath dominion both over our Bodies, & ouer our Souls; because, as *Lactantius*,<sup>3</sup> hee hath the greatest power that can be, both in correcting and punishing. And our Saviour indeed instructing vs how great his Power is, *Feare not them which kill the Body*,<sup>4</sup> saith he, *but are not able to kil the Soule: but rather feare him which is able to destroy both Soule and Body in Hell*, *S. Gregory* speaking of the diverse Appellations that are in holy Scripture given to God, *When he will be feared*,<sup>5</sup> saith he, *then doth he name himselfe LORD, when he will be honoured, FATHER, when he will be beloved, HUSBAND*, though in the Old Testament the two Appellations, *Father*, and *Husband*, are seldom mentioned, *Lord*, most often. *Many things*,<sup>6</sup> saith *S. Austen*, are deliuered in holy Scripture to be spoken in Gods praises, yet neuer shall you find it to haue beene commanded to the Pcopie of Israel that speaking vnto God they should say *OUR FATHER*, or that they should pray vnto God as a *FATHER*: but he is alwaies styled *LORD*, to put them in mind of their Service, as being but Seruants to him. And yet our Saviour Christ, God and Man, Henceforth I call you not Seruants, saith he, for the Seruant knoweth not what his Lord doth, but I haue called you *FRIENDS*: for all things that I haue heard of my Father, I haue made knowne vnto you.

Secondly, concerning Anointed, that is here set for the

<sup>1</sup> Amos. 5. 16.

<sup>2</sup> Ambros. in ep. ad Coloss. c. 4.

<sup>3</sup> Lact. Instit. l. 4. c. 3.

<sup>4</sup> Mat. 10. 28.

<sup>5</sup> Greg. in Cant. Cantic. Prolog.

<sup>6</sup> Aug. de Ser. Dom. in Mont. l. 2.

<sup>7</sup> Gratian. Non enim est Pietatis, quam Potestatis Tertull. Apolog. c. 34. 7 Ioh. 15. 15.



the Second Person indeed, *Christ Iesus* our Saviour, who was to be our *Prophet*, our *Priest*, and *Prince*, and therefore is said in holy Scripture to be *Annoynted* by God. Not that at any time hee was Annoynted with materiall <sup>z A& 4.27.</sup> Oyle, but as *S. Peter* in one place <sup>a A& 10.38.</sup> *With the Holy Ghost*, & <sup>b Ps. 45.8.</sup> *with Power*; And as our <sup>b</sup> Psalmist in another, *With the Oyle of Gladnesse above his Fellowes*. The time of this his Annoynting was no doubt in the time of his Conception, even before he was borne, and therefore he was no sooner borne, but an Angell said vnto the Shepheards: <sup>c Luc. 2.10.</sup> *Behold I bring you good Tydings of great ioy, which shall be to all People, for vnto you is borne this day in the City of David a Saviour, which is Christ, the Lord: CHRIST, that is, Annoynted.*

And thus is this Scripture alleaged by the Church in the *Acts* of the *Apostles*, who vpon the report *Peter* and *Iohn* made of their vsage by the *Rulers* of the *Iewes*, they lift vp their voice to God with one accord, & said, <sup>d A& 4.25.</sup> *Lord thou art God which hast made Heaven and Earth, and the Sea, and all that in them is. Who by the mouth of thy Seruant David hast said, why did the Heathen rage, and the People imagine vaine things? The Kings of the Earth stood vp, and the Rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy Child Iesus, whome thou hast annointed, both Herod, and Pontius Pilate with the Gentiles, and the People of Israel, were gathered together, for to doe what soeuer thy Hand, and thy Counsell determined before to be done.* Thus was it <sup>e Exod. 14.26.</sup> said of the Paschal Lambe, that *not a Bone thereof should be broken*, and it <sup>f Ioh. 19.36.</sup> was applied to our Saviour by the Evangelist *S. Iohn*; It was said of the Israelites, <sup>g Hos. 11.1.</sup> *Out of Egypt haue I called my Sonne*, and it was applied to our Saviour by the Evangelist *S. Mathew*: It was said of King Solomon, <sup>h 2. Sam. 2.14.</sup> *I will be his Father, and he shall be my Sonne*, and it was applied to our Saviour by the Apostle *S. Paul*. These two <sup>i Heb. 1.5.</sup> *Senses* of the *Scriptures*, there are that call them, the one,

<sup>h</sup> Dion. Carth. a Literall, the other, a Mysticall Sence, but <sup>h</sup> Dionysius in Mat. 2. Art. 5 Carthusianus, <sup>i</sup> Toftatus, and the <sup>1</sup> Rhemists in the Doway Bible, doe make them both Literall. Toftatus giues the Reason, *Nam una Litera bene potest importare duos sensus, quando unus subordinatur alteri.* Having spoken of a place of Scripture that might be vnderstood either of our Saviour, or of his Prophets, *sensus literalis est uterq.* Either, saith he, is the Literall sence. For one, and the self same Letter in Scripture, doth wel import two Senses, when one is subordinate to the other. And of this mind with them, was that worthy Professor of ours, most worthily afterwards Bishop of Salisbury, <sup>m</sup> D. Abbots, who, in a Sermon of his to the Vniuersitie, not only hath the Premisses, but hee hath this passage also: *Rightly to vnderstand this double Sense we must distinguish*, Subjectum à Prædicato: *the thing whereof any thing is said, from the thing which is said, or affirmed of it. The Subject is Transient and Ambulatorie; one thing named not so much for it selfe, as for another intended and signified thereby, but whither we respect the one, or the other; the Prædicatum, or thing affirmed, or spoken, is Really and Literally vnderstood and meant of both.* He maketh instance in the three Examples before: that of Exodus, and of S. Iohn; that of Hosea, and S. Mathew; that of Samuel, & S. Paul. And to this double Literall sence, <sup>n</sup> saith he, S. Ierom was faine to flie, though he expresse name it not, to rid himself of much difficultie in the Interpretation of Scriptures.

<sup>m</sup> D. Abbots  
Sermon vpon  
1. Cor. 10.  
32. not printed,

<sup>n</sup> Hieron. in Ierem. 6. 11. in fine

<sup>o</sup> Prov. 13. 3.

<sup>p</sup> D. Fenton  
Ser. 1. Want of  
Disciplin. p. 67  
<sup>q</sup> Esay. 5. 18.

Verse. 3. *Let vs breake their Bonds asunder: and cast away their Cords from vs.] He that keepeth his Mouth,* <sup>o</sup> saith Solomon, *keepeth his Life, but he that openeth wide his Lips shall haue Destruction.* Here is an opening of the Lips so wide, that they set vpon Heaven it selfe, and they will by no meanes indure to heare that our saviour by Bonds and Cords, that is, by his Ordinances, and his Lawes, should fasten, and tie them to himselfe. *These sonnes of Belial,* <sup>p</sup> saith a good Divine, *who cannot abide a Negative, will breake them.* 1, but yet they can be contented with <sup>q</sup> Cords of Vanity

nitie, and to be bownd with Sathans *Cart-ropes*, and they are no whit troubled therewith. Indeed Religion is a Bond, and therefore *Lactantius*, Being tied, <sup>1</sup> saith he, with this <sup>9</sup> *Lact. Instit.* Bond of Pietie, *Deo relegati sumus, we are tied vnto God,* <sup>14. c. 28.</sup> from the which kinde of Tye, Religion hath her Name, not as *Tully* will haue it, A *Relegendo*, of reading againe, or remembring. And againe in the same Chapter, *We haue said* <sup>Deor. l. 2. So</sup> that the name of Religion is deduced from the bond of Pietie, <sup>S. Austen. de</sup> inasmuch as God hath tied Man to himselfe, and bownd him <sup>Civ. Dei. l. 10.</sup> by Religion. So, that as the Poet in another case, <sup>1</sup> *Profuit* <sup>Senec. Troas</sup> *multis capi*, it hath beene Happy for Many that they <sup>Act. 4. 16. Qui-</sup> haue beene taken Captiues, so especially may wee say in <sup>cung.</sup> this Case, where the <sup>u</sup> *Yoke* is so easie and the Burthen light, <sup>Mat. 11. 30.</sup> where his <sup>2</sup> *Commandements* are not greivous, and as wee <sup>1. 10. 5-3.</sup> are taught by the Church to acknowledge, <sup>7</sup> *His Ser-* <sup>Commun.</sup> *vice* is perfect Freedom. The same which *Boethius* hath in <sup>Booke Sec.</sup> his Booke of Consolation, <sup>2</sup> *Quinque* <sup>Coll. for Peace.</sup> *Frans*, at <sup>2</sup> *q.* obtempe- <sup>Boet. de Con-</sup> *Infinitie*, <sup>sol. l. 1. Prof. 5.</sup> *Summa Libertas est.*

Verse. 4. *He that dwelleth in Heauen shall laugh them* <sup>to scorne: the Lord shall haue them in derision.]</sup> *Nihil ho-* <sup>rum sapere oportet carnaliter,</sup> <sup>2</sup> saith *S. Austen*, This *Scorne* <sup>Aug. in hunc</sup> and *Derision* here spoken of, we must not so vnderstand, as *Ps.* if such Affections were in God. To *Scorne*, and to *Deride*, are Properties peculiar vnto Men, and indeed to the worst of Men, such as come within *Horace* his Verge,

--- <sup>b</sup> *Hic Niger est, hunc tu Romane caueo*

He is a *Blacke one* with a witnesse, it is good to beware <sup>b</sup> *Horat. Sermon.* of such a Fellow. Yea but how then come these tearmes to <sup>1.</sup> be applyed vnto God? To shew <sup>c</sup> *Caluine*, that when <sup>c</sup> *Calu. in hunc* the World is vp in Armes against him, he needeth no Munitions, no Fortifications, or Engynes in behalfe of himselfe, but <sup>Ps.</sup> that he can bridle them in an instant, with as much facility & ease, as a Man is said to laugh, who laughs by nature. Now it is here said in this place, *He that dwelleth in Heauen*: in opposition vnto that which formerly was spoken, of the *Kings of the Earth*, as being no lesse difference betweene them.

them (indeed there is much more) then is in common estimation betweene Heaven and Earth. And he is said to be in Heauen, not for we inclose him wholly within the Circle of Heaven, *Behold the Heauen*,<sup>d</sup> saith Solomon, *and Heauen of Heavens cannot containe thee*: but for that the *Heauen is his Throne*, as <sup>e</sup> speaks the Prophet *Esay*.

<sup>e</sup> *Esay* 66.1.

Verse 5. *Then shall he speake vnto them in his wrath, and vexe them in his sore displeasure.* ] The Word *Then* in this place, signifies the fittest time & opportunity that the Iudgments of God were to come vpon those *Heathen*, and vpon the *People*. It is as if the Prophet had said: After that the Lord hath suffered awhile their Attempts, and Oppositions against the Government of his Sonne, he shall in a time convenient so speake vnto them in his wrath, as that he shall utterly confound them. Which

<sup>f</sup> *Ioh.* 1. 12.

<sup>g</sup> *Ioh.* 1. 14.

<sup>h</sup> *Gen.* 3. 17.

<sup>i</sup> *Gen.* 4. 10.

<sup>j</sup> *Iob.* 33. 14.

<sup>k</sup> Verse 19.

Speaking of his, is not so to be taken, as if himselfe would vouchsafe to talke with them *Face to Face*, as <sup>f</sup> speaks the Apostle *S<sup>t</sup> Iohn*, as it may be thought, he spake with <sup>g</sup> *Adam*, with <sup>h</sup> *Cain*, and others: no, but sometimes by his Ministers, as he did by the Prophets of old: sometimes by Plagues, and Punishments, as he did to the *Egyptians*, and sometimes by both. <sup>i</sup> *For God speaketh once, yea twice, yet man perceiveth it not. In a Dreame, in the Vision of the Night, when deep sleepe falleth vpon men, in slumbring vpon the bed: then he openeth the Eares of men, and sealeth their Instruction, that he may withdraw man from his purpose, and hide pride from man.* <sup>j</sup> *He is chastened also with paine vpon his bed, and the multitude of his bones with strong paine. So that his Life abhorreth bread, and his soule dainty meat. His flesh is consumed away, that it cannot be seene, and his bones that were not seene, stick out.* And thus the Lord sometimes speaks in the Fire of his *lealousie*, and in his *Fury*, and in his *lealousie*, and in the Fire of his *Wrath*, as the Prophet

<sup>m</sup> *Ezech.* 36. 1.

Verf. 6.

<sup>n</sup> *Ezech.* 38. 19.

<sup>o</sup> *Exod.* 20. 19

<sup>m</sup> *Ezechiel* tels vs: and therefore the Israelites to *Moses*?  
<sup>n</sup> *Speake thou with vs, and we will heare: but let not GOD*  
<sup>o</sup> *speake with vs, least we die.*

I am not ignorant that instead of these words, *Tunc loquatur ad eos in ira sua*, Then shall he speake vnto them in his wrath; Others<sup>o</sup> say it should be read, *Tunc occidet fortiores eorum*: Then shall he slay their strong men; the word *Iedabber* in the Originall comming of *Deber*, that sometimes signifies the Plague or Pestilence. But seeing it is not so in this Translation, nor in the last Translation of the Psalmes, I for my part haue no Commission to commend that reading vnto you.

<sup>o</sup>Drusius Ob-  
servat. l. 7. c. 25.

Vers. 6. *Yet haue I set my King vpon my holy Hill of Sion.* As much to say, as notwithstanding all this: maugre the Folly and Fury, and Vproares of the People: maugre the Wit and Pollicy, and Cunning of the Magistrate: I, God the Father, the First Person in Trinity, Vncreate, Incomprehensible, Eternall, Almighty, maker of Heauen and Earth, and of all things Visible and Invisible, and disposer of all things to their truest ends: *Haue set my King*, that is, my holy *One*, my beloued Sonne in whom I am so well pleased, vpon *Sion*, to wit, the *Church*, vpon my holy *Hill of Sion*, my holy Catholike Church. For *P Sion ille, & Mons ille, non est de hoc Mundo*. This *Sion*, and this *Hill* is not of this world. *Quod est enim eius Regnum, nisi Credentes in eum. Non ait, Nunc autem Regnum meum non est hic, sed non est hinc*. For what is his Kingdome, <sup>P</sup>saith S. *Austen*, <sup>P</sup>Aug. in Job. Tract. 115. but those that beleue in him. He saith not, My Kingdome is not here, but my Kingdome is not hence.

Concerning the *Hill of Sion*, there is much speech in holy Scripture. *The Hill of Sion*, saith our Prophet in another place, *is a faire place, and the ioy of the whole earth*: <sup>q</sup>Pf. 48. 2. *vpon the North side lieth the City of the great King, God is well knowne in her Palaces as a sure refuge*. Again, <sup>r</sup>As <sup>r</sup>Pf. 68. 15. *the Hill of Basan, so is Gods Hill, even an high Hill as the Hill of Basan. Why hop yee so yee high Hills? This is Gods Hill, in the which it pleaseth him to dwell, yea the Lord will abide in it for ever*. And yet againe, <sup>r</sup>He refused the Tabernacle of Ioseph, and chose not the Tribe of Ephraim, but chose

<sup>r</sup>Pf. 78. 68.

*the Tribe of Iuda: euen the Hill of Sion which he loved. And there he builded his Temple on high, and laid the foundation of it like the ground which he hath made continually. Now it is here said, that the Lord hath placed his Anointed, vpon this Hill of Sion, for that Sion and Ierusalem were the very first places in the World, from whence this Gospell did first beginne. Come yee, saith the Prophet Esay, and let vs goe up to the Mountaine of the Lord, to the House of the God of Iacob, and he will teach vs of his waies, and we wil walke in his Paths: for out of Sion shall goe forth his Law, & the Word of the Lord from Ierusalem. It is called here Holy Hill, or in regard of that peculiar presence which the Lord at that time afforded to it, like as he said to Moses, "The place whereon thou standest is holy Ground, or in regard of the Temple, and diuine worship therein exercised, like as Ierusalem is tearmed The holy City, both by <sup>x</sup> Esay the Prophet, and by <sup>y</sup> S. Mathew.*

<sup>e</sup> Esay. 2. 3.

<sup>u</sup> Exod. 3. 5.

<sup>x</sup> Esay. 48. 2.

<sup>y</sup> Mat. 4. 5.

*Verf. 7. I will preach the Law whereof the Lord hath said vnto me, Thou art my Sonne, this day haue I begotten thee. ] The Prophet in the Verse before declared vnto vs what the Father said of the Sonne concerning the Kingdome: in this Verse he declareth concerning the said Kingdome what it is, the Sonne himselfe saith. Which is thus much in effect: I for my part shall bee farre from opposing force to force, I will not seeke humane helpes and encounter in like sort with the Folly, or Fury, or Policy of mine Enemies, I will only rely on that Word which the Lord hath said concerning me, and it shall bee powerfull enough against all resistance, Thou art my Sonne, this day haue I begotten thee. This Word, this Law, this Decree of God aboue, is powerfull enough, and much more sharpe then any two edged Sword. It is mighty through God to the pulling downe of strong holds. <sup>z</sup> All Flesh is as Grasse, and all the glory of Man as the Flowre of Grasse: the Grasse withereth, and the Flowre thereof falleth away, but the Word of the Lord endureth for ever.*

<sup>z</sup> 1. Pet. 1. 24.



Concerning the words here, *Thou art my Sonne this day haue I begotten thee*, the *Arrians* laid hold vpon them to impugne therby the *Eternity* of our *Saviour*, & all for because forsooth mention is here made of *Hodie*, this day. Wherevpon *S. Austen*, *Quid me stimulus Arriane & rides cum andis hodie*. *Arrian*,<sup>a</sup> saith *S. Austen*, why dost thou iog me on the elbowe, and laughest in thy sleeue, when thou hearest these words, *This day*? Why man, with God it is neuer so *Morrow*, nor *Yesterday*, but alwaies *this Day*. The *Yeare* is not turned about with the *Circles* of the *Months*, the *Month* is not passed ouer with *Daies* that are still comming, and still going, the *Hours* are not changed, the *Times* and *Moments* are not altered, the *Day* is not finished with bonds & limits, nor begun with any beginning. Againe, in his *Confessions*, speaking vnto God, *Thy Teares*<sup>b</sup> saith he, neither come nor goe, but these of ours, both goe and come, that all at length may come. All thy *Teares* are altogether, and all for because they are, nor they that goe are excluded from them that come, because they passe not: but these of ours shall all of them bee, when as all shall not be. Thy *Teares* are one *Day*, and thy *Day* is not [Quotidie] every *Day*, but [Hodie] this *Day*, because thy [Hodie] this *Day*, gines not place vnto to *Morrow*, the reason is for that it succeeded not *Yesterday*. Thy [Hodie] this *Day*, is no whit lesse then *Eternity* it selfe, and therefore thou didst beget one *Coeternall* to thy selfe, when as thou saidst, *This Day haue I begotten thee*. And yet againe in another place, *The Baptisme of Christ*,<sup>c</sup> saith *S. Austen*,<sup>e</sup> *Aug. Enchirid.* is not in water only, as was the *Baptisme of Iohn*, but also in the *Holy Ghost*, that whosoener beleeueth in *Christ* might be regenerated by that *Spirit*, by whom *Christ* being regenerated, needed no *Regeneration*. Wherevpon that voice of the *Father* that came vnto him at his *Baptisme*; *This day haue I begotten thee*, pointed not out that one *Day* of time wherein he was *Baptized*, but that of immutable *Eternity*, thereby to shew that his being a *Man*, pertained to the *Person* of his only Begotten. For where the *Day* is neither begun with the end

<sup>a</sup> Aug. de quinq.  
Heresib. c. 4.

<sup>b</sup> Aug. Confess.  
l. 11. c. 13.

<sup>c</sup> Aug. Enchirid.  
ad Laurent. c. 49

of a former, nor is ended with the beginning of any that followeth, there is alwaies *This Day*.

<sup>d</sup> Vid. D. Boys  
Festiv. Thurd  
in Easter week

<sup>e</sup> Act. 13. 33.

<sup>f</sup> Heb. 1. 5.

<sup>g</sup> Exod. 4. 22.

<sup>h</sup> Rom. 8. 14.

<sup>i</sup> Pl. 45. 17.

<sup>l</sup> Job. 1. 6.

<sup>m</sup> Aug. Hom. 32

<sup>n</sup> Aug. Quæst.  
sup. Deut. qu. 23.

There are that <sup>d</sup> interpret these Words: *Thou art my Sonne this day haue I begotten thee*, of the day of our Saviours Incarnation: the Apostle S. Paul, he interpreteth it of the *Day* of his Resurrection: *We*, <sup>i</sup> saith he, *declare vnto you glad Tidings, how that the Promise which was made vnto you by the Fathers, God hath fulfilled the same vnto vs their Children, in that he hath raised up Iesus againe, as it is also written in the second Psalm, Thou art my Sonne this day haue I begotten thee*. The same Apostle to the Hebrewes shewes the excellency of this Name, *sonne*; For vnto which of the Angels, <sup>f</sup> saith the Apostle, *said he at any time, Thou art my sonne this day haue I begotten thee*. And againe, *I will be to him a Father, and he shall be to me a sonne*. True it is the Name *sonne* hath beene giuen vnto many. God calleth *Israel* his <sup>g</sup> *First Borne*, and consequently his *sonne*; all the <sup>h</sup> *Elect* are the *sonnes* of God; <sup>i</sup> *Magistrates* are his *sonnes*; and <sup>l</sup> *Angels* his *sonnes* too; but *Israel* because his People, the *Elect* by adoption and grace, the *Magistrate* because he executeth the Iudgements of the Lord; the *Angels* by Creation, none of them all according to the worthines of their own Nature: but by Nature, substance and Eternity (as the Apostle S. Paul meaneth in that place) there is none the *sonne* of God, but CHRIST alone, and therefore <sup>m</sup> S. Austin, *Vnus est Vnicui de illo genitu: He alone is the only one begotten of God*. And againe, <sup>n</sup> *He calleth him the First-borne whom he calleth his only Begotten, for we also are the sonnes of God, but he calleth him only Begotten, because he alone is of the substance of the Father, and Equal, & Coaoernall to the Father*.

Verse 8. *Desire of me, and I shall giue thee the Heathen for thine Inheritance: and the uttermost parts of the Earth for thy Possession.*] The Words againe of God the Father concerning the Propagation of the Kingdome of his Sonne CHRIST IESVS, namely that not the *Iewes* only,

ly, but the *Heathen*, that is, the *Gentiles* also, should be his Inheritance, and Possession. *Quis Christianus unquam dubitavit hoc de Christo esse predictum.* What Christian ever doubted <sup>o</sup> sayth *S<sup>t</sup> Austen*, that this was forespoken of *CHRIST*, or by this Inheritance here spoken of, understood any thing els but the *CHURCH*.

*o Aug. de Vnit. Eccles. c. 8.*

*Iosephus* indeed <sup>p</sup> shewing the causes that mooved the *Jewes* to fight with the *Romans*, alleageth this amongst the rest, for that there was a doubtfull Prophecie found in the holy Scriptures, that at the same time one in their Dominions should be Monarch of the whole World, & many Wise-men were deceived saith he, in this interpretation, making account that he should be one of their owne Nation, yet indeed thereby was foretold *Vespasians* Empire. *Iosephus* expresseth not in that place what that Oracle might be, but *Eusebius* making answer vnto him concerning that Passage of his, sheweth that *Vespasian* ruled not the whole World, but the *Roman Empire* only. This Oracle therefore saith *Eusebius*, may better be referred vnto *Christ*, vnto whom it was said of the Father, Desire of me, & I shall giue thee the *Heathen* for thine Inheritance, & the uttermost parts of the Earth for thy Possession, the <sup>r</sup> sound of whose

*p Ioseph. de Bell. Iudae. l. 7. c. 12.*

*q Euseb. Hist. Eccles. l. 3. c. 8.*

*p Psal. 19. 4.*

*Apostles* went at the very same time throughout the Earth, & their words to the end of the World. Here concerning the Word *Inheritance*, it is not amisse to obserue with that learned and worthie <sup>o</sup> *KNIGHT*, that Gods *Inheritance* in Scripture is twofold: His *PEOPLE* whome he created to his owne Image: and his *TITHES* which hee separated to his owne Service; and it is worth the while to consider, how this double *Inheritance* hath in Scripture Language, a Prerogative aboue the Ciuill Custom; in that the *Sonne* inherits joyntly with the Father. A good Obseruation for Many, that seeing they hold of the *One*, I meane the Former *Inheritance*, they would not with-hold the *Other*, I meane their *Tithes*. But I goe forwards.

*o S<sup>t</sup> JAMES. SEMPL, of Sacrilege. Part. 1. c. 7. §. 3.*

Concerning the *Gentiles*, and their calling, many and manifold were the Prophecies that were in the Old Testament, the performance wherof was in the New. *It was necessary* <sup>c</sup> said *Paul & Barnabas*, that the Word of God should first haue bene spoken to you (meaning the *Jewes*) but seeing you put it from you, and iudge your selues unworthie of euerlasting Life, loe we turne to the *Gentiles*. And from that day forward the *Gentiles* beleueed indeed. The *Jewes* as <sup>c</sup> *Aug. Quest.* *S<sup>t</sup> Austen* <sup>c</sup> speakes in diuerse places of his Workes, were like to *Gedeons Fleece*. For as at the first, the *Deaw* was onely vpon that, and al the *Earth* besides was dry, and afterwards the *Fleece* was dry only, and the *Deaw* on all the *Ground* besides: so the time was when the *Jewes* onely, and none but they were in request, *I am not sent* <sup>a</sup> saith our Saviour, but to the lost Sheep of the House of *Israel*, howbeit now the case is altered, & as <sup>a</sup> spake the Blessed *Virgin*, *He hath filled the Hungry with good things: and the Rich he hath sent empty away*. And now as <sup>c</sup> speakes *S<sup>t</sup> Austen*, *The Bible is a Booke, wherein we read the same, the World is a Booke, wherein we see the same*.

But how is it said in this place, *Desire of me?* Was our Saviour to aske it at Gods hands? *Nulla res carius constat quam qua precibus empti est*. Prayers <sup>a</sup> saith *Seneca*, oftentimes is a deare peny-worth. *Molestum verbum est, onerosum, & demisso vultu dicendum, Rogo*. This Word *Rogo*, <sup>a</sup> saith he, *I aske or craue, is a difficult or irkesome Word, it is burdensome to him, that speakes it, it is to bee spoken with a bashfull countenance. Properet licet: serò Beneficium dedit, qui Roganti dedit*. Make all the speed he can, hee comes but tardy with his good turne, that graunts it not vntill it be asked. Indeed with Men it is many times so, but not with God, for we are bound both to aske, and not to aske amisse, and therefore *S<sup>t</sup> Iames*, *Ye haue not* <sup>b</sup> saith he, *because ye aske not. Ye aske, and receiue not, because ye aske amisse*. But concerning our Saviours asking, *Pol. l. 5. §. 48*. *That Christ as the onely begotten Sonne of God*, <sup>c</sup> saith *Reverend*

<sup>c</sup> *Ag. 13. 46.*

<sup>c</sup> *Aug. Quest.*  
*super iud. qu.*  
*49. de Temp.*  
*Ser. 108.*

<sup>a</sup> *Mat. 15. 24.*

<sup>a</sup> *Luc. 1. 53.*

<sup>c</sup> *Aug. in Ps. 45.*

<sup>a</sup> *Senec. de Benef. l. 2. c. 1.*

<sup>a</sup> *Id. c. 2.*

<sup>b</sup> *Iam. 4. 2.*

<sup>c</sup> *M<sup>r</sup> Hooker*  
*his Eccles.*

*Pol. l. 5. §. 48.*

verend Hooker, having no Superiour, and therefore owing honour unto none, neither standing in any need, should either give thanks, or make Petition unto God, were most absurd. As Man what could be seeme him better, whether we respect his affection to Godward, or his owne Necessity, or his Charity and Love towards Man. Againe a little after: Some things he knew should come to passe, and notwithstanding prayed for them, because he also knew that the necessary meanes to effect them, were his Prayers. He maketh instance in these very Words: Desire of me, and I shall give thee the Heathen for thine Inheritance, and the uttermost parts of the Earth for thy Possession. That saith he, which here God promiseth his Sonne, the Sonne in the <sup>d</sup> Senenteenth <sup>d</sup> Ioh. 17.1. of Iohn prayeth for; Father, the Houre is now come, glorifie thy Sonne, that thy Sonne also may glorifie thee, according as thou hast giuen him power ouer all Flesh.

Now our Saviour himselfe thus praying, how doth it behoue vs also to pray for that which we would obtaine at Gods hands. To relye on Gods Providence only, and to make that lazy Resolution, That that shalbe, shall be, without any more adoe, is *unchristian Stupidity*, To them which asked long agoe, what need there was of Prayer, seeing God did know before-hand what was necessary for vs, *St Austen* makes this answer, <sup>c</sup> That the Intention of Prayer doth purge and purifie our Hearts, and makes it more capacious to receiue those diuine Gifts that are spiritually powr'd into vs. For it is not the Importunity of our Prayers that causeth God to heare, who is alwayes ready to giue, not only his temporall, but intellectuall, and spirituall Light, but we are not alwayes ready (but by Prayer) to receiue it, being inclined, and addicted to many other things, and darkened with the Desire of Things that are Temporall.

Verse 9. Thou shalt bruiſe them with a Rod of Iron, and breake them in peeces like a Porters Vessell. The Words are still the Words of God the Father, who declareth in this

this Verse, how Victorious his Sonne should be against his Enemies. He compareth here those his Enemies to a Potters Vessell, made of Clay, then which there is almost nothing more fraile and brittle. Concerning the breaking of such a Vessell the Prophet *Jeremy* thus speaks *Thou saith the Lord of Hosts, even so will I breake this People, and this City, as one breaketh a Potters Vessell that cannot be made whole againe.* Whereupon *S<sup>t</sup> Gregory*, *A Potters Vessel* & saith he, after it is once broken, can by no meanes be repaire againe, and what then is meant by the breaking of Potters Vessels, but finall Damnation.

*Greg. in Quint. Psal. Pexis.*

*h St Iohn Harringt. in the Life of Ariosto. p.420.*

*i Diog. Laert. de Vit. Philos. l.4. in Arcefil.*

*1 Rev.2.27. Rev.19.15.*

*m 2. Theff.2.3*

*n Esay 11.4.*

*o In ore Gladii Ier.21.7. Vulg.*

But what is the Instrument wherewith such Vessels shall be broken? A Rod of Iron? what? but Potters Vessels? why a Wand or a sufficient, a Stick, a Staffe. It is reported of *Ariosto* the Poet, that hee serued a Tradesman in such sort, who passing by his Shop, and hearing him singing his Verses, and marring them in the singing, with a little walking-stick he had in his hand, brake diuerse of his Pots, just after the example of *Philoxenus*, who doing the like vpon like occasion, *Thou saith he, marrest my Workmanship, and I will marre thine.* And indeed it is a lesse matter then a Rod of Iron that would serue the turne, but the Seuerity of his Iudgment is better aggravated by the Sharpnes, and Rigour of the Weapon.

That which is here called *A Rod of Iron*, is the same which is intimated by the Apostle *S<sup>t</sup> Iohn* in two severall places of his *Revelation*, and it signifieth literally, *An Iron Scepter*, Metaphorically, an austere Government, such as should breake them, if they would not bow. This *Iron Scepter* is that which the Apostle *S<sup>t</sup> Paul* to the *Theffalonians* calls *The spirit of his mouth*: the Prophet *Esay*, *The Rod of his Mouth, and the Breath of his Lips.* Princes make their Conquests by Fire, and Sword, by the Mouth of the Sword, as the Prophet *Jeremy* speaketh, but our *Saviour* shall conquer his Enemies with the sword of his Mouth. Thus did he with *Pharao*, and his Host.



Hoast: *Thou didst blow with the Wind* & saith *Moses*, the & *Exod. 15. 10*  
*Sea covered them, they sank as Lead in the mighty Waters.*  
 Thus did he with *9* *senacherib*, of whose Hoast he slew in *9* *2 Kings 19.*  
*one Night, one hundred fourescore and fve Thousand, 35.*  
*And thus shall he doe with Antichrist, & The Lord shall* *1* *Thess. 2. 8.*  
*consume him with the Spirit of his Mouth.*

Verse 10. *Be wise now therefore O ye Kings: be learned*  
*Tee that are Iudges of the Earth.* ] The Prophets inference vpon the Promisses. Is it so that God so little reckneth of these their Attempts? Is it so that he laughs them to *Scorne*, and hath them in *Derision*? Is it so that he will destroy them, and breake them in peeces like a *Potters Vessell*? Then doth it behooue them to be *Wise*, and *Learned*, that so they may the better be obedient to his *Lawes*.

First for *Kings* and *Iudges* ( *Iudges*, that is, inferiour *Magistrates* ) they are here put in this Place, or simply for themselves, as being *Heads* of the *People*, or els by the Figure *Synecdoche* they are put for the *People* also, of whom was mention made before. But I am rather of opinion, that here they are put for themselves only, that if this Counsaile prevaile with them, it will be easie enough to bring the *People* to the right bent they should be at. Excellent are the Verses that *Claudian* hath to this purpose. *Claudian. de*  
*4. Consul. Hon.*

*In commune iubet si quid, censetq; tenendum.*  
*Primum iussa subi, tunc observantior aqut*  
*Fit Populus, nec ferre negat cum viderit ipsum.*  
*Auctorem parare sibi, componitur Orbis*  
*Regis ad exemplum: nec sic inflectere sensus*  
*Humanos Edicta valent, ut Visa Regentis.*

## THE ENGLISH:

*If thou bidst ought to them that stand in awe,*  
*And thinkest it fit they should observe thy Law,*  
 G Ob.

*Obferua is firft thy felfe, then will they all  
Bereadiar much to keepe it, Great and Small.  
They ill not refufe to beare the Burthen, they,  
When the Commander doth himfelfe obey.  
The whole wide World takes fample of the King,  
His Life more force to Law, then Law doth bring.*

† His Maie-  
fties *Broadfheet*  
Δαφν. l. 2. p.  
155.  
u *Plato in Po-  
lit.*

And this is the very Counsaile which the <sup>c</sup> Best of *Kings* gaue to his Eldest Sonne Prince HENRY of blessed memory, who teacheth vs also that <sup>u</sup> *Plato* hath the like, and how that which *Plato* had, was expreffed by this Poet.

Secondly for *Iudges*, that is, *Inferiour Magiftrates*, they also are named with *Kings*, as vpon whole Shoulders commonly the Burthen of a Kingdome lyes. These are Gods curious parcell Guilt, *Veffels* of <sup>z</sup> Honour in his House, whether of the *Priests*, or of the *Laity*. For euen they also are raifed on high for the benefit of their Brethren. But what must these *Kings*? what must these *Iudges* doe? *Intelligere & erudiri*; they must be *Wife*, and be *Learned*.

First for the *Wifdome* here meant, it is no *Machiavelli- an Wifdome*, that's *Hypocrisie*. *Satis est Principem externâ specie pium & religiosum videri, etiam si ex animo non sit.* It is fufficient for a Prince <sup>y</sup> saith *Machiavel*, to seeme in outward shew *Deuout* and *Religious*, though in Heart he be not so, and hee had wont to bee the *Oracle* of Princes. But he that so palpably taught *Hypocrisie* in those dayes, no vnlikelyhood but hee hath by this time his Portion with *Hypocrits*, <sup>z</sup> where is *Keeping* and *Gnashing of Teeth*. The next way to obtaine true *Wifdome* indeed, is to follow that Counsell which the Lord gaue to *Ioshua*: *This Booke of the Law*, <sup>a</sup> saith God, shall not depart out of thy Mouth, but thou shalt meditate therein *Day and Night*, that thou mayst obserue to do all that is written therein, for then thou shalt make thy *Way* prosperous, and then thou shalt haue good successe: or as it is in the *Margent*

<sup>z</sup> *Mat. 24. 51.*

<sup>a</sup> *Iosh. 1. 8.*

gent, as agreeing to the Originall. And then thou shalt doe wisely.

Secondly for Learning here, it is not that high Speculation, or Humane Knowledge, or Skill in the Liberal Arts and Sciences, that in this Place is required (which yet is very necessary in time, and place) but the Instruction and Reformation of their mindes in <sup>b</sup> Godlineſſe, and indeed the <sup>c</sup> Doctrine of CHRIST. Where by the way what shall we say of them, that so generally haue maintained, that <sup>d</sup> Ignorance is the Mother of Deuotion. No, Ignorantia iudicis, plerumq; est Calamitas Innocentis. The Party Innocent <sup>e</sup> saith *S<sup>t</sup> Austen*, many times smarts for the Ignorance of the Iudge: and *Origen* speaking of Devils, Possident omnes qui versantur in Ignorantia; They possesse themselves of all, <sup>f</sup> saith he, that remaine in Ignorance. Indeed concerning the Heathens Myſteries, it was the saying of *S<sup>t</sup> Synesius*, Ignoratio Myſteriorum, est illorum reuerentia: propterea Nati creduntur Myſteria. The Ignorance of those Myſteries, was the Honour and Reuerence of them, and therefore were they alwayes performed in the Night: but it is not so in Heavenly Myſteries. Nay euen in their owne *Vulgar* they may read it themselves, <sup>h</sup> *Si quis ignorat, ignorabitur*, Who so knoweth not, shall not bee knowne.

<sup>b</sup> Rom. 15. 4.  
<sup>c</sup> Ephes. 4. 20.

<sup>d</sup> Vid. B. Jewels  
Defence of  
the Artic. Art.  
27.

<sup>e</sup> Aug. de Civ.  
Dei l. 19. c. 6.

<sup>f</sup> Origin Num.  
Hom. 27.

<sup>g</sup> Ἀγνοία συμ-  
πίπτει τῇ τιμῇ  
καὶ οὐκ εἰς τὸ  
περιφρονεῖν τὰ μυσ-  
τήρια. Vid. Ca-  
saub. Exerc. 16.  
c. 43. p. 550.

<sup>h</sup> 1 Cor. 14.  
38.

I cannot here forget how this par cell of Scripture wee haue in hand, was alleaged by *S. Austen* against the Donatists in behalfe of Christian Princes for dealing in Church Affaires. *Gaudentius* the Donatist of old (as Papists now adaies) taking much exception against it; Our Lord Christ, <sup>i</sup> saith he, the Saviour of Soules sent Fishermen, not souldiers for the propagation of his truth. God never expected the ayd of worldly Warriars, seeing it is he onely that can indge both of the Lining, and of the Dead. To whom as *S. Austen* then answered, so may we to our Adversaries in like case: Heare therefore the holy Prophets, as also the holy Fishermen, and you shall not find religious Princes obnoxious

<sup>i</sup> Aug. Cont. 2.  
Gaudent. Epist.  
l. 2. c. 26.

ow to you. For I haue shewed before, saith he, that it appertained to the care of a King that the Ninivites appeased God, whose anger the Prophet Ionas had declared to them before. And therefore as long as you your selues doe not hold that Church which the Fishermen foresawed, the Apostles planted: so long Kings that hold the Church, iudge it most rightly to appertaine to their care, that you scape not scot-free in rebelling against the same. And againe a little after: God expecteth not the ayd of worldly Warriors, seeing to Kings he giues this benefit, that he inspires into them a care that his Lawes be kept in their Kingdomes. For they to whom it is said Be wise now therefore O ye Kings, be learned ye that are Iudges of the Earth, serue the Lord in Feare, acknowledge that their Power ought so to serue the Lord, that they ought to be punished by that Power which will not obey the will of the Lord. But whereas you bring their Souldiers into envy, doubtes if this care appertaine to Kings, as in holy Scriptures hath now beene shewed, by whom shall those Kings performe so much either against rebellious Circumcellions, and their mad Complices, or King-leaders, but only by Souldiers that are their Subiects.

Verf. 11. *Serue the Lord in feare, and reioice vnto him with reverence.*] A specifying of that *Wisdom*, as also of that *Learning*, that was spoken of before, namely, *Feare & Reverence*. *Wisdom* and *Learning* are no other, but each of these, *Feare*, and *Reverence*. A seruing with *Feare*, a Reioicing with *Reverence*. First for *Feare*, it is the Alpha and Omega, the Beginning and End of *Wisdom*: the Beginning, as<sup>1</sup> David the Father teacheth vs; the End, as<sup>2</sup> Solomon the Sonne in his *Ecclesiastes*, or the Preacher. But it is no servile *Feare*. The Apostle S. Iohn, speaking of that *Feare*, There is no *Feare* in Love,<sup>3</sup> saith he, and *Feare* hath Torment: No, but this is a *Filial Feare*, it is a pleasant Garden of *Blessing*, and there is nothing so beautifull as it, as the Sonne of *Syrach*<sup>4</sup> tells vs. Of this kinde of *Feare* S. Gregory speaking, As *Feare* in the way of this World,<sup>5</sup> saith

<sup>1</sup> Pf. 111. 10.

<sup>2</sup> Eccle. 12.

<sup>3</sup> 1. Ioh. 4. 18.

<sup>4</sup> 1. Ioh. 4. 18.

<sup>5</sup> Eccle. 40. 37

p saith he, begetteth Weaknesse: so in our Iourney and Course towards Heaven, Feare begetteth Fortitude. Now this kinde of Feare is so farre from hauing Torment, that it hath Reioycing annexed with it, as wee see in the next words.

Secondly, for *Reuerence*, it is in a maner the same with *feare*, for it is a holy Feare of the Heart towards God, witnessed by all seemely Behaviour, Gesture, Attire, Countenance, Attention, and such like. And *Reioycing* is here annexed with it, as it were to leason every of these, to shew indeed they are all done, not *Formidine Pœna*, for Feare of After-claps, but *Virtutis Amore*, in Loue to Vertue, as the Poet obserueth well: making a difference in this respect betweene the *Good* and the *Bad*. I cannot before I goe from this Verse, but remember those excellent Passages which *S. Austen* hath herevpon. *How doe Kings serue the Lord with Feare*, saith he, but by forbidding, and punishing with a religious severity, those things which are done against the Lawes of God. He maketh instance in the King of *Ninive*, in *Darius*, in King *Nabuchodonosor*, and then goes forward in these Tearmes. *For the King serueth God one way as a Man, another way as a King. As a Man, by lining faithfully, as a King, by making Laws with convenient Vigour to command that which is Right.* And againe in another place, *Kings doe serue God in this as Kings, if in their owne Realme they command Good Things, and forbid Evil, not only concerning the Civil State of Men, but the Religion of God also.*

Verse. 12. *Kisse the Sonne lest he be angry, and so wee perish from the right Way. If his Wrath be kindled, yea but a little, blessed are all they that put their trust in Him.* Concerning *Kissing* here in this place, I will say as *Lipsius* did when he wrote a Chapter *De Osculis*, and beganne with these Words, *Abi Venu, fallam ego te, qua ipsa multos, & de Osculis Caput scribam & inscribam, in quo tamen nihil est loci, aut iuris.* Venus auaunt, I shall now deceaue thee, as

thou thy selfe hast deceiued many: I shall Wright and Intitle a whole Chapter concerning *Kisses*, wherein thy self shalt haue no place, or right at all. This Passage of Holy Scripture, though it be of *Kissing*, yet concernes it *Venus* never awhit, no more then doe the *Canticles*, whose very Beginning is this; "Let him Kisse me with the Kisses of his Mouth, for thy Lone is better then Wine. Nor is the Kisse here meant such an one as a *Queene* of France (they say) once gaue to a famous *Chancellor* in that Kingdome, who passing in the Court by a Chamber, where the *Chancellor* lay asleepe, went, saith the Story, and Kist him, and to her Ladies that marvailed thereat: *I kisse not the Man*, quoth shee, *I kisse that Mouth, from whence haue issued forth so many excellent Discourses*. I nothing doubt, but that Kist was chaste enough, yet is this another then that: though I am not neither of *Drusus* his mind, who will haue it only to be *7* Civill. *S. Bernard* pleaseth me much better, who speaking of this Kisse: *Felix Osculum as stupenda dignatione mirabile, in quo non os eri imprimitur, sed Deus Homini vnitur*. This, <sup>2</sup> saith he, is an happy Kisse, and admirable in regard of the favor God sheweth vs therin, for that hereby *Mouth* is not ioyned vnto *Mouth*, but God is vnited vnto *Man*. Come we to *Kisses* in that other kind, *Mouth* to *Mouth*, and *Judas* kist our saviour, no man neerer, even *Judas Iscariot kist the sonne*, but did his Kissing ought availe him, or was it the *Kissing* here meant? No: but it came to be a By-word, and is the *summum Genus*, as it were, to all treacherous *Kisses* ever since, and so shall be to the Worlds end, A *JUDAS KISSE*. Now if the Kissing here be not such a Kisse, Mouth to Mouth, much lesse is it a Kissing of his *Image*, or his *Relicks*, as our Adversaries the *Papists* <sup>2</sup> following the Superstition of the *Genetiles*, vse to doe. *Judas* yet had a neerer proximity then so, in that he Kissed our Saviours owne *Lipps*, but his advantage thereby was small.

By *Kissing*, then is here meant the Honouring and Obeying

<sup>1</sup> Cant. i. 1.

<sup>x</sup> History of  
Lewis II. tran.  
lated by M<sup>r</sup>  
Grimston, l. 1.  
p. 26.

<sup>7</sup> Drus. Obseru.  
l. 2. c. 16.

<sup>2</sup> Bernard. sup.  
Cantic. Ser. 2.

<sup>2</sup> Vid. Drus. Ob-  
servat. l. 2. c. 16.



beying of our Saviour, as Kings themselves would bee Honoured, and Obedyed by their Subiects, <sup>a</sup> *Cleaving to the Lord,* and <sup>a</sup> *Keeping of his Commandements.* So Pharaoh vnto Ioseph, <sup>c</sup> *According vnto thy Word shall all my People be ruled;* It is in the Originall, *All the People shall Kisse thy Mouth.* And as here Kings, and Princes were put in mind of this Duty, so was it Prophefied by *Esay*, that so it should come to passe, in regard of that great Honour they should performe to his Church. *Kings,* <sup>d</sup> *saith he,* <sup>e</sup> *Esay. 49. 23.* *shall be thy Nursing Fathers, and their Queenes thy Nursing Mothers, they shall Bow downe to thee with their face towards the Earth, and lick vp the Dust of thy Feet.* And againe in another place, <sup>e</sup> *Thou shalt also sucke the Milke* <sup>e</sup> *Esay. 60. 16.* *of the Gentiles, and shalt suck the Breasts of Kings, and thou shalt knowe that I the Lord, am thy Saviour, and thy Redeemer.*

Why, but is it not enough will some say, to Honor the father, except we honour the Sonne too? If so be the son must needs be Honoured, doth not the Honour redownd to him, that is done vnto the Father? Are not the Father and the Sonne both one? There is a memorable Story in *Theodoret* concerning this point. <sup>f</sup> *Theodosius* the Emperour, when neither by Bishops, nor Councils could be got to remoue the *Arrians* from their Churches, *Amphilochius* alone with his witty behaviour, and answer, wau him to it. For *Amphilochius* entring the Palace, and finding *Arcadius* the eldest Sonne of *Theodosius* lately designed Emperour, and sitting with his Father, *Amphilochius* did his duty to the Father, but made of his Sonne that fate by him, no account at all. *Theodosius* thinking the Bishop had but forgotten himselfe, willed him to salute his Sonne, to whom the Bishop againe replied, that what he had done to the Father was sufficient for both. Whereat when the Emperour began to storme, and to conster the contempt of his Sonne, as dishonour done to himselfe, the wise Bishop made reply: *And art thou so grieved, O Empe-*

Emperour, to see thy Sonne neglected, and so much out of patience with those that reprove him? Assure thy selfe then that Almighty God hateth the Blasphemers of his Sonne, & is offended with them as with vngreatfull wretches against their Saviour and Redeemer.

But what is the Consequence of the Sonnes Anger here in this place? Suppose he should be angry, what then? And so ye perish from the right way.] Here then is the Consequence, here is the effect of his Anger; Perishing, and a perishing from the Right Way, not a missing of it onely, for many may misse, and at length come in againe, but a Perishing, but an Vndoing, but an utter consuming of themselves. For there is no other Name under Heaven whereby they might be saved. Again, Hee saith not here in this place, <sup>h</sup> saith S. Austen, least the Lord be angry, and he shew you not the right Way, or he bring you not into the right Way, but walking therein already, hee is able so to terrifie them, that he saith, Least ye perish from the right Way. How? by what means? Even for that Pride is to be taken heed of, and that in our Good Deeds, that is, in the Right Way, least that Man repute that to be his owne, which is Gods, & loosing that which is Gods, come to that which is his owne. The like to this he hath in another place.

Howbeit here forsooth Exception is taken, for adding the Word Right. The Booke of Common Prayer, Play Men of our owne Coat, appoints such a Translation to be read in the Church, as doth add both Words, and Sentences to the Text, as parts of the Text, and without any neat of distinction from it, & that sometimes to the changing or obscuring of the meaning of the holy Ghost. As in the Booke of Psalms Ps. 2. 12. this word, Right, is added; Ps. 4. 8. this word Oile; Ps. 13. 6. these words, Yea I will praise the Name of the Lord most High; Ps. 14. three whole Verses are added, Viz. 5. 6. 7; Ps. 22. these words, Look upon me; Ps. 22. 31. this word My, &c. Concerning the rest when we come vnto them. But as touching the word Right, whether it be added

1 Act. 4. 12.

2 Aug. de Nat.

3 Grat. 33.

1 Aug. de Cor.  
rep. & Grat. 9

1 Abridgment  
of that Booke  
which the Mi-  
nist. of Line.  
Diocel. deliue-  
red to his Ma-  
iestie, Decemb. 1  
1609. Reprint-  
ed A. 1617.  
B. 15.

ded or no, doubtlesse they are in the wrong. For if it bee so in the *Septuagint*, I meane in the *Greeke*, and indeed so it is, then is it not added, the Translators following them, and not the *Hebrew*. But suppose it be added, yet is there an additament of explication, which illightneth the meaning of the holy Ghost, as this doth in this place. Now God forbid that every such Addition should be that adding to the Scripture, which the Scripture forbids, and they intimate. Oh but it implyeth a Contradiction to that *Tenet* of ours concerning the *Certainty of Salvation*: for if a man may perish from the *Right Way*, then is he not certaine to persist in it, if not certaine to persist, then not certaine of his Salvation. Nay, but the meaning here is not, of them that are effectually called, and haue their Conversation in Holinesse (such as they are that from the Word of God haue that *Certainty*) but of *Christians* in generall, of whom some may perish indeed. I make no doubt but of all men liuing, *Protestants* are in the right. The *Faith* that we professe, is doubtlesse the *Right Way*. Howbeit, for many *Protestants* liue so loosely and licentiously as they doe, how are they likely to perish from this *Right Way*, and to come to utter destruction both of Body and Soule.

That which is here annexed, *If his wrath be kindled, yea but a little, blessed are all they that put their trust in him*: is a Caveat the Prophet giues, that they should not moue by their wicked behauiour the Sonne of God to Wrath or Anger. He saith not here as in another place <sup>n</sup> Ps. 103. 8. (and as every man is ready to say, and most of all they, to whom least of all it appertaineth) *The Lord is full of Compassion and Mercy: long suffering and of great Goodnesse, and so forth. No, but, If his Wrath be kindled yea but a little: and with that he makes a stop, a kind of Apostrophe, Quid taceat incertum est, wee knowe not what it is hee suppresseth, but he shuts vp all with this Conclusion, Psal. 9. 3. Blessed are all they that put their trust in him.* It seemes,

H

P saith

<sup>p</sup> Dr Fenions  
Perfume a-  
gainst the  
Plague. p.A.  
7.b.

<sup>q</sup> Aug. in hunc  
ps.

<sup>r</sup> Cyp. de Mor-  
tal.

<sup>t</sup> Aug. Confess.  
l. 10 c. 28.

P saith a worthy Divine that when the *Prophet* did but thus thinke of the *Wrath* of God; it put him into such a *Passion*, that as men astonished, and halfe frighted, vie to blesse themselves, so the *Prophet* here in this place.

S. *Austen* goes another way, and it is a good way too. The *Prophet*, & saith he, saith not here, that they are safe and secure that put their trust in him, as if this onely were the profit that they reaped thereby, that when Others were punished, they should escape, but he saith they are Blessed, and in this Blessednesse is contained the Perfection and Consummation of all good things what soever, that possibly can betide the Soule of Man. Indeed Gods publique Punishments *Plague*, *Famine*, *Sword*, and the like, sometimes light vpon the Godly, aswell as vpon the *Wicked*, and yet the Godly in midst of their *Miseries* are Blessed, and Happy notwithstanding. S. *Cyprian* hath an excellent saying to this purpose: Some, <sup>r</sup> saith hee, are as a stand, for that the *Plague* now raging, layes hold on vs *Christians*, as it doth on the *Heathen*. As if *Christians* beleened only to this purpose that they might with hearts ease in this present World be free from all aduersities; and inioy their time here with much Felicitie, and not rather, after they had suffered here all Sorowes what soever, be reserved for those Ioyes which are in the World to come. No: a Man must make full account in this world to tast of Bitter and Sweet, that so he may say as S. *Austen* <sup>t</sup> saith; *Contendunt Latitia mea fiende, cum laudis Mararibus, & ex qua parte stet victoria, nescio.* My Reioycings to be Sorrowed for, contend for superiority with my Sorrowes, to be Reioyced at, and whether of which shall haue the Victory, I as yet knowe not.

And thus are we come at length to the end of this *Second Psalm*. A *Psalm*, that besides the ordinary saying of it the First Day of the Moneth, is appointed to be read in the Church at Morning Prayer on Easter Day. Easter Day, is the Day of our Saviours Resurrection, when triumphing over Death and Hell, hee began that spiritu-

spirituall Kingdome of his, that shall never haue end. And this *Psalm*, as it was in *Dauids time*, a *Prophecie* thereof, namely that such a thing was to be: so is it now in these times, a *Gospell* (as it were) of the same, wherein *David* shewes no lesse that such a thing hath beene indeed, then did the *Evangelists* themselues that wrote the *Story*. For what is this whole *Psalm* but a *Comment*, as it were, on those words of the Evangelist *S. Mathew*, <sup>1</sup> *All Power is* <sup>1</sup> *Mat. 28. 18.* *giuen vnto me in Heaven, and in Earth*; and on those of *S. Marke*, <sup>11</sup> *He that beleueth, and is baptized, shall be saved,* <sup>11</sup> *Marc. 16. 16.* *but he that beleueth not shall be damned*; and on those of *S. Luke*, <sup>24</sup> *Thus is it written, and thus it behooued Christ* <sup>24</sup> *Luc. 24. 46.* *to suffer, and to rise from the dead the third day*: and on those of *S. Iohn*; <sup>1</sup> *My Kingdome is not of this World:* <sup>1</sup> *My Kingdome is not from hence.* True it is, that *David* here did in a literall Sence meane himselfe, against him it was that the *Heathen* so furiously raged, and the *People* imagined so vaine things, howbeit *David* as he was herein a Figure of our Saviour *CHRIST*, so did he meane no doubt in this very *Psalm*, our Saviour *CHRIST* to. Witnesse the *Apostles* of our Saviour, who in the <sup>2</sup> *Acts* <sup>2</sup> *Act. 4. 21.* of the *Apostles* not only so tooke it, but the Apostle *S. Paul* also, in his Epistle to the <sup>2</sup> *Hebrewes*. Our Saviour <sup>1</sup> *Heb. 1. 5.* then thus meant, and this *Psalm* being an Exhortation vnto all such as should liue in our Saviours Time, that they should all of them take speciall notice of the Kingdome of our Saviour, and submit themselues wholly thereunto; now that the Kingdome is thus spread, and the whole World, as it were, in Beliefe, what better befitteth vs *Christians*, then when wee solemnize such Feasts, to say this *Psalm* amongst the rest, which sorteth so exceeding well, both with the *Mystery*, and the *Season*.



## PSAL. III.

## Domine quid.

- 1 **L**ORD, how are they increased that trouble me!  
*many are they that rise against me.*
- 2 *Many one there be that say of my soule: there is no  
 helpe for him in his God.*
- 3 *But thou O Lord, art my Redeemer: thou art my Wor-  
 ship, and the lifter up of my Head.*
- 4 *I did call vpon the Lord with my Voyce: and he heard  
 me out of his holy Hill.*
- 5 *I laid me downe and slept, and rose vp againe: for the  
 Lord sustained me.*
- 6 *I will not be afraid for tenne thousands of People: that  
 haue set themselues against me round about.*
- 7 *Vp Lord, and helpe me O my God: for thou smitest all  
 mine Enemies vpon the Checke bone, thou hast  
 broken the Teeth of the Vn-odly.*
- 8 *Saluation belougeth vnto the Lord: and thy blessing  
 is vpon thy People.*

\*\*\*\*\*

## THE ANALYSIS.

**W**Hat occasion the Prophet David had, of writ-  
 ting this Psalme, is euident by the Title, as the  
 Title is specified in the Hebrew, and in some Translati-  
 ons thereof. *Quomodo Ianna introduct in Domum, sic Ti-  
 tulus.*



*in* *Psalmi* *introducitur* *in* *Intellectum*. As the Gate<sup>a</sup> saith <sup>a</sup> *Aug. de Verb. Apost. Ser. 20.* *St. Austen*, lets in to the House, so doth the Title of a *Psalm* to the Vnderstanding thereof. In the *Vulgar* it is thus: *A Psalm of David when he did flye from the Face of Absolon his Sonne*. The Story is in the Second of *Samuel*, and is in effect to this purpose. *Absolon*, wicked *Absolon* had made against his Father *David*, a maine Conspiracy. *Absolon* <sup>b</sup> saith the Scripture, *sent Spies* <sup>b</sup> *2. Sam. 15. 10.* *throughout all the Tribes of Israel, saying, As soone as yee heare the sound of the Trumpet, then yee shall say, Absolon reigneth in Hebron*. *David* vpon the newes hereof, fled from *Ierusalem*, and betooke himselfe vnto the *Wildernes*, at which time, (as it is not vnlikely) he composed this *Psalm*.

The *Psalm* is framed vnto God by way of Petition, that in regard his Enemies were so many, as it is in the *First Verse*; and so maliciously bent against him, as it is in the *Second*; and yet his Faith in God was very firme, as it is in the *Third Verse*; Again in regard the Goodnes of the Lord had bene formerly such vnto him, that he neuer made his Prayer vnto him, but he was heard effectually, as it is in the *Fourth Verse*; and therefore still relied on him with much Security, as it is in the *Fift*; and Confidence as in the *Sixt Verse*; his Petition, I say, is to God that he would now also deliuer him, as it is in the *Seuenth Verse*; especially, for he alone was able to effect it, as it is in the *Eight Verse*. And thus much of the *Analysis*.

~~~~~  
**V**ERSE 1. Lord, how are they increased that trouble mee: many are they that rise against mee. ] It was a memorable saying of King Solomon, <sup>c</sup> *When a mans Wayes please the Lord, hee maketh euen his Enemies to bee at peace with him:* and it is as true againe on the contrary, that when the *Wayes* of a man please not the Lord, he maketh euen his *Friends* to be at Enmity. <sup>c</sup> *Prov. 16. 7.*

mity with him. What wayes they were that *David* took, before these *Troubles* did befall him, is recorded in holy Writ : namely, first the *Way of Concupiscence*, then the *Way of Adultery*, next the *Way of Dissimulation*, afterward the *Way of Murther*, and how displeasing these *Wayes* were vnto the Lord, witnesse the Words of *Nathan* to *David*. Thou<sup>d</sup> saith he, *hast killed Uriah the Hittite with the sword, and hast taken his Wife to be thy Wife, and hast slaine him with the Sword of the Children of Ammon. Now therefore the Sword shall neuer depart from thy House, because thou hast despised me, and hast taken the Wife of Uriah the Hittite to be thy Wife. Thus saith the Lord, Behold I will raise up Euill against thee, out of thine owne House, and I will take thy Wines before thine Eyes, and giue them vnto thy Neighbour, and he shall lye with thy Wines in the sight of this sun. For thou didst it secretly, but I will doe this thing before all Israel, and before the Sun.* Hence then that *Encrease* of those that troubled him: hence those *Many* that rose against him. His complaint here in this place was not of the *Philistians*, the *Idumeans*, the *Moabites*, and such like, vtter Enemies to the Church of God, and consequently to himselfe, but of his *Subiects*, his *Servants*, his *Counsellors of Estate*, all in a manner falling from him, and adoring now the Sun rising, for so they tooke *Absolon* his sonne to bee. In this his speech then, and in these words, is both *Admiratton*, and *Astonishment*, *Admiratton*, for that it was strange, that such great Friends a little before, should prooue such Enemies vnto him, and grow in a tryce from one Extreame vnto another: *Astonishment*, for that they were such as himselfe not long before, had promoted to the *Honours* and *Dignities* they did enjoy. But this is no new thing now-a-dayes, such vngratefull *Wretches* as these, the World hath such shoare of, as there be *Moats* in the Sun. Nay euen at that time it seemes they were so many, that *David* himselfe could not number them, onely the Scripture will enforme vs,

(and

(and by that we may guesse the *Multitude* was exceeding great) in that no lesse then *Twenty Thousand* of them <sup>c. 2 Sam. 18.7.</sup> were slaine in one Day. Besides the *Captaine* and *Ring-leader* of them *Absolon* himselfe, who how he was taken vp betweene the *Heaven*, and the *Earth*. Some say, by the *Haire*, the Scripture saith, by the *Head*, remaines a Spectacle for all vndutifull, and vngracious *Children* to their *PARENTS*, for euer to behold. It shall not bee a misse here to remember that *Episaph*, or *Epigram*, which *Pezelius* hath made vpon him.

f Strigelii Loc.  
Theolog. a Chri-  
stoph. Pezel.  
edit. Part. 3.  
p. 385.

*Degener immerito rapuisti Sceptra Parenti,  
O Iuuenis, Patria Pestis acerbata.  
Digna tuiis captis sed Poena secuta, vagantem  
Frondbus arboreis implicuere Coma.  
Hasta loab maduit forti vibrata Lacerto,  
Sanguine, transfixo Pectore, tincta tuo.  
Huc Scelerum Poenas pulso dedit ille Parente,  
Inunc, & Patrijs insidiare Bonis.*

## THE ENGLISH.

*Disloyall Princox, Plague of native Soyle,  
Thou undeseruedly didst Scepter wring  
From Fathers hand, and made the same thy Spoyle,  
When afterwards it did due Vengeance bring:  
Tha Trees themselves thee punish, for thy Haire  
Tangled therewith, they hoyst thee in the Aire.  
Nor only so, but loabbs Dart beside  
Eftsoones hereft thee of thy Lifes strong Fort,  
Into thy Bowels it did swiftly glide,  
And made thy Bloud gush forth in ample sort.  
These were thy Punishments, this was thy Fate,  
Goe now, and vndermine thy Fathers State.*

But to returne againe to my purpose. This is the First:

*Psalm*

\* I. Drusii Te-  
tragram. c. 14.

*Psalmes* of many others that haue the Word **L O R D** in the *Vocatiue*, a Word so oftentimes vsed in all these *Psalmes*. It is in the *Originall*, that peculiar Name of **G O D**, consisting of foure Letters, commonly called *Τετραγράμματος*, whereof as many haue spoken much, so *Drusius* hath written a whole *Treatise*, shewing that it is the proper Name of the **D I V I N E E S S E N C E**, and that it hath no proper *Vowels*, and therefore that it is left vnprouncable, to shew the better that the *Essence* of God is incomprehensible. And yet where euer the *Iewes* found it, they tooke the *Vowels* either of *Adonai*, or *Elohim*, and so pronounced it. It is alwayes in our last Translation translated **L O R D**, and the Word **L O R D** is alwayes printed in Capitall Letters, but if it be the Word *Adonai* in the *Originall*, which signifies Lord to, or *Elohim*, then is it printed in smaller Letters. An example hereof we haue *Ps.* 8. 1. **O L O R D** our Lord, how excellent is thy Name in all the Earth! And indeed it was long agoe the Counsaile of *Antonius Rodolphus Ceuallerius* in an Epistle to the Bishop of *Eli* that then was, *B. Cox* ( it should seme ) that where euer that Word of foure Letters was in the *Originall*, the Translation should be in *Capitall Letters*, as *Drusius* witnesseth in his foresaid Book, and our Translators haue most exactly obserued in our English Word **L O R D**; hroughout their whole Translation, not once naming the Word **I E H O V A H**, for ought I haue obserued, but only *Exod.* 6. 3. & 17. 15. And as our English Translators, so the *septuagins* translate it to, as *Zanchinus* hath obserued. Indeed *Illyricus* mislikes it, and saith that the Name **D O M I N V S**, **L O R D**, doth obscure the nature of that other Name, howbeit since the Apostles themselues as *Calvin* obserueth, translated it by this Name to, *Ku-ri-ſte, Dominus, Lord*, their Example in this case, may bee for vs a sufficient warrant. The Word is a Name of Relation, and doth intimate vnto vs, that there is a mutuall consequence, or a kind of dependance betweene **G O D**, and

\* Characteri-  
bus manifestis.  
I. Drus. ib. c.  
18.

<sup>1</sup> Zanch. de  
Nat. Dei, seu  
de diuin. At-  
trib. l. 1. c. 17.  
<sup>1</sup> Illyr. Clau.  
Script. Tract. de  
Rat. cognosc. fac.  
lit. p. 45. & De  
Nomin. Jeho-  
vap. 622.  
<sup>m</sup> Calv. Instit.  
l. 1. c. 13. §. 20.

and him who stileth him LORD. Whereupon *S<sup>t</sup> Austen*,  
*As he cannot be a servant* <sup>n</sup> *saith he, that hath not a Lord:* <sup>n</sup> *Aug. de Trin.*  
*so cannot he be a Lord, that hath not a servant.* And *Thomas Aquinas* to this purpose, *Deus non fuit Dominus an-*  
*tequam habuit Creaturam sibi subiectam.* Though GOD  
<sup>o</sup> *saith Aquinas be before his Creatures:* yet forasmuch as  
 in the signification of Lord, it is comprehended that he hath  
 a servant: and so contrariwise, these two Relations, Lord,  
 and Servant, are by nature extant together, therefore GOD  
 was not the Lord, before he had the Creature subiect unto  
 him. He that will see more in this case, I refer him to  
 that Question handled by *Zanchius*, *That seeing God is* <sup>p</sup> *Zanch. de*  
*everlasting and immutable, and nothing hapneth to him a-* <sup>Nat. Dei. li.</sup>  
*new, whether there be any Names that so agree unto him by* <sup>6.10.</sup>  
*reason of Time, that they could not be his Names from ever-*  
*lasting.* In the handling of which Question hee sheweth  
 how *S<sup>t</sup> Austen* discoursed like an Orator, *Aquinas* like  
 a schooleman, vpon one and the self-same Point. But now  
 to the Many here, *Many are they that rise against me.*]

*Many* in this Verse, and *Many* in the next, whereby  
 we may perceiue that it is not alwayes the safest way that  
*Many* goe. Whereupon *S<sup>t</sup> Austen*, Esteeme not of their  
 number <sup>Aug. in Ps. 39.</sup> *saith he, I grant they are Many, who is able to num-*  
*ber them? Few they are that goe the straight way. Bring me*  
*hither the Scales, begin to weigh, see what a deale of Chaffe*  
*is boyssed up in one Scale, agaisnt a few Barley Cornes in the*  
*other. And againe in another place,* <sup>Aug. in Ps. 123</sup> *The Church was*  
*sometimes in Abel alone, and Abel was overcome by his wic-*  
*ked, and disrelisb Brother Cain; The Church was sometimes*  
*in Enoch alone, and Enoch was translated from the Society*  
*of the Wicked; The Church was sometimes in Noahs House*  
*alone, and Noah endured all those that perished by the De-*  
*luge; The Church was sometimes in Abraham alone, and*  
*we are not ignorant what Wrongs the Wicked did unto him;*  
*So likewise the Church was sometimes in Lot, his Brothers*  
*Sonne, and onely in his House, amidst the whole City of So-*  
*dom,*

dam, and he bare with the Iniquities of the sodomites so long, till at length God deliuered him from the midst of them.

<sup>1</sup> Greg. Naz. ad Arian. & de script. Orat. 24.

Thus Nazianzen, speaking of his owne Time, *Where are they now* <sup>1</sup> saith he, *that vpbraid vs with our Poverty, and boast so much of their owne Wealth? who define a Church by Multitude, and contemne a smal Sheepfold.* Lastly, S<sup>r</sup> Chry-

<sup>2</sup> Chrys. ad Pop. Antioch. Hom. 40.

sostoma, I pray you <sup>2</sup> saith he, *what profit or advantage is it, to be rather a great deal of Chaff, than a few pretious Stones? Multitude consisteth not in the quantity of number, but in the quality, and efficacy of Vertue? Elias was onely one, and the whole World it selfe was not worthy to bee weighed with him. Thus the Fathers, and yet <sup>3</sup> saith Bellarmine, The fourth Note, or Marke of the Church, is Amplitude, or Multitude, and Variety of Beleueners.*

<sup>3</sup> Bell. de Eccles. Milit. l. 4. c. 7.

Verse 2. *Many one there be that say of my soule: there is no helpe for him in his God.]* Wee saw in some sort the *Many* before, but now we see them farre better, in that we not see them onely, but heare them. According as sa-  
crates to one that stood mute before him, *Loquere, vt te videam*, speake <sup>4</sup> saith he, that I may see thee. Indeed

<sup>4</sup> Eras. Apoph.

<sup>5</sup> Plut. de Lib. educand. Laert. in Democrit.

<sup>6</sup> Laert. in Solon.

<sup>7</sup> Senec. Epist. l. 10. ep. 115.

Speech as <sup>5</sup> said Democritus, *is the Shadow of Action: or the Image, and Representation of our Workes,* as <sup>6</sup> Solon was wont to say, and Seneca to this purpose, <sup>7</sup> Such is Mans speech as is his Life. *Non potest alius esse Ingenio, alius Animo color.* He maketh instance in no worle Man then *Mecenas* himselfe, and an hundred pities it was, that so good a Man in one respect, was so bad in so many. The Prophet here sees them no man better, and therefore describes them by the impiety of their Words. First concerning the Word *soule*, *soule* in holy Scripture is taken diuersely and sundry wayes. It is taken for the whole Man consisting of *Body* and *Soule*. So the Prophet *Ezechiel*,  
<sup>8</sup> *The soule that sinneth, it shall dye.* It is taken for the *Will* and *Affections*, whereof the *soule* is the Seat, so is it said in holy Scripture, that the *soule* of *Jonathan* was <sup>9</sup> knit with the *soule* of *David*. But here in this place it is taken for

<sup>8</sup> Ezech. 18. 20

<sup>9</sup> 1. Sam. 18. 1.

*Life,*



Life, and his Enemies now thought that they had him at such a life, that *safety* it selfe could not haue saued him, Witnesse their very Words, *There is no helpe for him in his God.* What? not for *David*? what? not in *God*? what? not in his *God*? Sathan himselfe durst neuer haue said it, and shall his Miscreants speake that which Sathan dares not? But why *no Helpe*? why not for *David*? why not in *God*? why not in his *God*? Why? but for they saw forsooth themselves so Many, they saw *Dauids* Friends so few, *Dauids* Army in respect of them, were like *two little Flocks of Kids*, they themselves filled a whole Countrey. I told you in the Verse before, that we might guesse how great an Army *Absolon* had, when two and twenty Thousand of them were slaine. An Army consisting of 30000 *Foot*, and 4000 *Horse* is sufficient some<sup>e</sup> say, for the execution of any worthy Enterprize whatsoever. Nay the *Cardinall of Sion* was wont to<sup>e</sup> say, that an Army of 40000 *Swissers*, was a Power able to meet in the field with the whole residue, of the World, joyned in one strength. By much likelihood *Absolons* Army came not much short of the greater of these two Numbers. What *Dauids* was, the Scripture tels vs not, onely *Iosephus* enformes vs in the Greek that it was but 4000, I say in the Greek, for that the *English Iosephus* so much mistaketh, & readeth 40000. Now being but 4000, & his Enemies so many, & calling to mind our *saviours* Proportion of *Ten*, to meet with *Twenty Thousand* how vnequall it is, well may we thinke they had cause to be so confident, and to think but meanly of *David*, but to thinke as meanly of *Dauids* God to, and that he could not, or would not helpe, it was *Blasphemie* to say he could not, and to say he would not, *Incredulity*. And was not all this verified in our SAVIOUR vpon the Crosse? It is the Observation of *Arnobius*, *What say they here which the Iewes said not, He trusted in God, let him deliuer him now if he will haue him.* But what sayth *David* to all this? was he of the same mind? Nay: for it followeth:

<sup>d</sup> 1 Kings 20.

27.

<sup>e</sup> Gener. Hist.

of Spaine.

transl. by Mr.

Grimst. l. 28.

p. 1057.

<sup>f</sup> Guicciard.

Hist. l. 12.

<sup>g</sup> Περὶ τῆς α-

ντιγραφίας τοῦ

Ἰωσήφ. Antiq. l. 7. c. 9.

<sup>h</sup> Luc. 14. 31.<sup>i</sup> Mat. 27. 43.

<sup>1</sup> *Arnob. in hunc Ps.*

<sup>2</sup> *Heb. xi. i.*

<sup>3</sup> *Drus. Obseruat. l. 3. c. 5.*

<sup>4</sup> *Gen. 4. 6.*

<sup>5</sup> *Chrys. in Gen. Rom. 10.*

<sup>6</sup> *Chrys. de Verb. Esaiæ Vid. Dom. Rom. 3.*

Verse 3. *But thou O Lord art my Defender, thou art my Worship, & the Lifter up of my Head.* ] Faith, <sup>m</sup> faith the Apostle S<sup>t</sup> Paul, is the substance of things hoped for, the Evidence of things not seen. Lo here the force of Faith, which whatsoeuer Men, or Diuels say to the contrary, is fixed in God aboue, and assureth it selfe of those things which are not as yet seene. He had scarcely rettyred himselfe in these his *Meditations* vnto God, whenas immediatly he began to feele a secret working of the *Spirit*, and an invisible presence of God aboue. *David* could not but remember how he had betaken himselfe to his heeles, and how hee did flye from *Absolon*, and yet hee here acknowledgeth God his *Defender*; he was not ignorant how full of infamy and Obloquie he was, and yet hee here acknowledgeth God to be his *Worship*; lastly hee lyes prostrate as it were, and groueling on the Ground, and yet he acknowledgeth God to be the *Lifter up of his Head*, that is, as <sup>m</sup> *Drusius* obserues, to make him goe with a glad and merry countenance, opposite whereunto is that of God to *Cain*. <sup>o</sup> *Cur concidit Vultus tuum?* why is thy Countenance fallen, that is, why goest thou so sad and heavily? Thus whatsoeuer befell *David*, he had by *Faith* a Salue, and Remedy for the same. Oh the excellency of *Faith*? the invincible Strength & Force thereof? These bodily *Eyes* <sup>p</sup> *saith Chrysostome*, that see things visible, cannot possibly doe so much as the *Eyes of the spirit* may. For the *Eyes of the Spirit* are able to see the things that be not seene, and that haue no being at all. And againe in an other place, The *Eyes of the Mind* <sup>q</sup> *saith he* notwithstanding they find Walls, or Mountaines, or the Bodies of the Heauens themselves opposed against them, yet they for all that, will easily passe them through.

Verf. 4. *I did call vpon the Lord with my Voice, and he heard me out of his holy Hill.* ] We saw in the Verse before the Excellency of *Faith*, we may see in this Verse the Excellency of *Prayer*. *David* was now at Deaths doore, chased

chased out of his owne Kingdome, robd and bereft of his Royall Dignitie, forsaken of his Friends and Familiars, his Enemies rayling on him, his own Sonne seeking his Life, and yet he for all this giues himselfe vnto Prayer. That time which others would wholly haue bestowed, or in breathing out Slaughter and Revenge; or in giuing the bridle to the Tongue, in *Cursing*, and wicked *Speaking*, and *Rayling* on their Enemies, hee spends in his *Soliloquies* vnto God, and in his *Meditations* vnto him, accordingly as he saith in another of his *Psalmes*, *For the* <sup>Pl. 109. 3.</sup> *Lord that i had vnto them. loe they take now my contrary part. but I giue my selfe vnto Prayer.*

But it is here said hee did call vpon the Lord with his Voice, intimating that his Prayer, was not *A silentall*, but *Vocall*, and so indeed oftentimes ought Prayer to bee. *The e is,* <sup>P. Martyr in</sup> saith Peter Martyr, *no need at all of Voice, when* <sup>1. Sam. 1. 12.</sup> *we make our private Prayers vnto God, in regards that God* <sup>1. Sam. 1. 12.</sup> *heareth, and beholdeth our Hearts, and Minds. And yet sometimes,* saith he, *it may be used to very good purpose, because it may fall out that we may languish in our Prayers, & our Minds may be wearied, which the Voice againe will refresh, and giue thereunto a new Vigour. It followeth, And he heard me out of his Holy Hill.]*

The Hill here meant was Mount *Sion*, wherevpon was placed at that time the *Arke* of the Lord. The Story is recorded in the Second of *Samuel*, where we shall read, <sup>2. Sam. 15. 35.</sup> that whenas *David* flew from *Absolon*, the *Levites* went with him, and *Abiathar* the Priest, and carried the *Arke* with them. Howbeit *David* in many respects would none of all this, and therefore caused them to returne againe to the City of *Ierusalem* where *Sion* was. This that here then he saith in these words, is to this effect, that howsoever by distance of Place hee was depriued of the sight of the *Arke*, yet was that no cause at al, but that the Lord might giue him the hearing, he being <sup>u Ps. 145. 18.</sup> *Nigh* to all such as call <sup>x Exposit. in Ps.</sup> vpon him faithfully. Why *Holy Hill*, see before. <sup>3. 6. p 41.</sup>

Verse. 5. *I laid me downe and slept, and rose vp againe, for the Lord sustained me.* Philip King of Macedon hauing slept a sound sleepe, and waking at the last, and seeing Antipater by him, *No marvell,* y quoth he, *I slept so soundly, seeing Antipater was by, and watched.* It had not like to haue fallen out with King Saul so well, when he on a time fell asleepe, howsoever Abner was neere him that loued him as well as ever Antipater did King Ph lip. But no such Keeper indeed as the Lord God of Hosts, not Abner, not Antipater. Had<sup>a</sup> Sifera, and<sup>h</sup> Holofernes, so beene kept, they had not miscarried as they did. Nora Night goes ouer our heads, but it may be our owne case, such a Death, or such like. But as our Enemie ever watcheth to play Iael, or Iudith with vs, so he that keepeth Israel, he that keepeth vs, <sup>c</sup> will neither slumber, nor sleepe. It is strange how the Lord of Heauen hath kept Many of his Seruants whenas they were in a dead sleepe, and none by to watch them, but onely the Murtherers themselues. I haue read of One in Queene Mariest time (whom since I had good cause to knowe, as being betweene vs both (to speake in S. Ieroms words) *Nomina Pietatis, Officiorum, Vocabula, Vincula Natura, secunda post Deum Fæderatio*, that being on a time in bed in an Inne, and One that had beene his Seruant lying neere vnto him, & comming at Midnight to haue murthered him, the Master was dreaming at that instant, that the Bed whereon he lay was all on Fire, whereat starting vp, and crying to God for help, the Murtherer was so affrighted, that he desisted from his purpose, craued pardon for the attempt, and presently reuealed to him who they were that set him on worke. But concluding this point with that of Moses, <sup>c</sup> *The Lord is my Strength, and Song, and he is become my Salvation: he is my God and I will prepare him an Habitation, my FATHERS God, and I will exalt him,* I returne vnto my purpose.

The Prophet could not better make knowne vnto vs the tranquillitie of his minde amidst the many dangers he

<sup>7</sup> Plutarch. A. popth.

<sup>2</sup> 1. Sam. 26. 15

<sup>a</sup> Iudg. 4. 21.

<sup>b</sup> Iudith. 13. 8.

<sup>c</sup> Pl. 1. 1. 4.

<sup>a</sup> Hieron. de Vi-  
tand. suspect.  
Contubern.

<sup>c</sup> Exod. 15. 2.

he was in, then by these effects hee here tells vs, of *Lying downe, and Sleeping, and Rising up againe*. For as when the minde of Man is much troubled by reason of any imminent danger, or hee goes not to Bed at all, or if he goes, he sleepes not soundly: so if to be nothing trouble him, then doth he freely take his rest, and much refreshed by that rest, hee riseth againe with much alacritie. *When thou liest downe,* <sup>†</sup>saith Solomon, *thou shalt not be afraid:* <sup>†</sup>*yea thou shalt lye downe, and thy sleepe shall be sweet.* <sup>†</sup>Prov. 3. 24. This sweetnesse of Sleep, as it is not the meanest of those Blessings that God bestoweth on vs, and many would give much for the purchasing thereof, so the <sup>†</sup>Poet de- <sup>†</sup>Ovid. Met. scribes it accordingly, <sup>†</sup>1. 11.

*Somne quies rerum, placidissime Somne Deorum,*

*Pax animi, quem Cura fugit, qui corpora duris*

*Fessa ministerijs mulces, repasq; Laboris,*

and so forth. But the Prophet here, not only slept, but rose againe, which *sleeping* of his, and *Rising againe* hee ascribeth to the Lord. And indeed as *S. Austen* <sup>h</sup>speaketh <sup>h</sup>Aug. Hom. 28. *Nonne multi sani dormierunt & obdormuerunt?* Haue not <sup>†</sup>Vid. Greg. in E- many gone to Bed safe and sound, and beene found stark <sup>†</sup>vang. Hom. 1. dead by the Morning? What need wee Examples of old, as the <sup>†</sup>First Borne of the Egyptians, Saraes <sup>†</sup>Seaven <sup>†</sup>Exod. 12. 30. *Husbands*, the whole <sup>m</sup>Camp of the *Affyrians* being an <sup>†</sup>Tob. 6. 13. *Hundred, Four score, and Five Thousand*, I suppose no <sup>m</sup>2. King. 19. 35. Man liuing but may call to mind some one Acquaintance or other, that hath miscarried in this kinde. Now for it may be any mans case, which hath beene the case of so many, hence is it that our *Mother* the CHVRCH teacheth all and every of her Children to pray against suddaine Death, importing therein, as that Worthy <sup>n</sup>Devine ob- <sup>n</sup>M. Hooker ferueth a twofold Desire. *First*, that Death when it com- <sup>†</sup>Eccles. Pol. 5. meth may giue vs some convenient respite: or *secondly*, if <sup>†</sup>S. 46. that be denied vs of God, yet we may haue wisdome to provide alwaies before hand, that those Evils overtake vs not, which Death vnexpected doth vse to bring vpon carcelles

• He died Jan. 25. 1617. according to the Churches Computation, otherwise 1618, and gaue about a 1000 Pound towards the new Building of the Forefront of the Colledge.

carelesse Men, and that although it be suddaine in it selfe; neuertheless in regard of our prepared minds it may not be suddaine. And here I cannot but remember that thrice worthie *Doctor* in his Faculty, & as worthy a *Gouernour* in the Vniuersity, the Right Worshipfull Mr Dr *Blencow* forty yeares Provoost of *Oriel Colledge*, who died thus suddainely (vntimely to many) most vntimely to my self) and yet to whom in regard of his prepared minde appearing by his last *will* and *Testament*, Death no doubt was not suddaine. Hee had the first two Letters of both his Names who some 300 yeares before, was the *First Provoost* of that *House* and a most principall Benefactor, inso-much that vpon the Death of the *Latter*, these *Verses* were made on Both.

A.B. *Præpositus primus, sed & Vitimus A.B.*  
*Auspicium Teſto magnum EDOUARDE tuo.*  
*Ambos quos viant diſiunctos Neſtorus Atas,*  
*Ædificatores nunc habet vna Domus.*  
*Vna Domus Terris habet illos, unica Cælis,*  
*Copulater felix Cœlo.eademq, Solo.*

#### THE ENGLISH.

That A.B. stood for Provoost First,  
 and for the Last likewise,  
 P E D W A R D: it shewed unto thy House,  
 what Fortune should arise.  
 Those Two whom (space of Hundred yeares,  
 thrice told, did ſo much ſeuer,  
 One House holds Both, Both Builders are,  
 and Both ſhe holds together.  
 One House in Earth, in Heauen one House,  
 neither holds one alone,  
 Thrice happy Couple whom both H E A V E N  
 and E A R T H thus ioine in one.

P K. Edw. the Second, Founder of ORIEL Colledge.  
 Adam Brown, Almoner to the King, the first Provoost thereof.

But



But to returne to my purpose.

Having thus farre spoken of this *Fift Verse*, I might seeme to haue done with it, and not to need to goe any farther, but that there are of the *Fathers* that seeme to see more therein, then as yet we haue scene. *Arnobius*, and *S. Austen*, they see in these words our Saviours *Passion*, & his *Resurrection* both. Our Saviour, *saith S. Austen*, *ooke* *1 Aug. de Gen.* *his rest with the Sleepe of his Passion*, that his *Spouse the Church* might then be framed, and fashioned to him, which *1.2.c.24.* *Sleepe of his he thus singeth in the ditty of the Prophet*, I laid me downe and slept, and rose vp againe, for the Lord sustained me. Nay vpon this very ground *S. Austen* *saith* *Aug. in hunc* it more appertaineth to the Person of Christ, then it did *Ps.* to the Person of *Dauid*. *Iesus*, *saith Arnobius*, *cried with* *Arnob. in* *his voice vnto God*, and he was heard, in somuch that hee- *hunc Ps.* *steemed of Death as of a Sleepe. From whence arising, he feared no more, but now vpon Corruptible, putting on Incorruptible, and vpon Mortall, Immortality, he feares not* Thousands of People that set themselues round about him. And so indeed it here followeth.

*Verse. 6. I will not bee afraid for Tenne Thousandds of People, that haue set themselues against me round about.* An excellent Fruit of an excellent Faith: Boldnesse and vndaunted Courage against all Opposition whatsoever. Such a Courage had *Elisha*, who when his Servant saw such a mighty Hoast compassing the City where his Master was, and therevpon fell a crying: *Feare not*, *saith Eli-* *2.King.6.16.* *sha for they that be with vs are more then they that bee with them.* *Ezechiah* vpon the like words, concerning the King of *Affiria*, yeelds his reason, *With him is an Arme of Flesh*, *saith he*, *but with vs is the Lord our God to helpe vs and to* *2.Chron.32.* *fight our Battails.* So the Apostle *S. Paul*, *What shal we then* *7.* *say to these things? If God be for vs who can be against vs?* *2 Rom.8.31.* And againe a litle after, *Who shal separat vs from the loue of* *7 V.35.* *Christ? shal Tribulation, or Distres, or Persecution, or Famine, or Nakednes, or Perill, or Sword? Nay in all these things*

*we are more then Conquerers, through him that loued vs. As if all those had beene but Fleabytings. But then in a strain beyond all admiration; I, saith he, am perswaded, that neither Death, nor Life, nor Angels, nor Principallities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature shall bee able to separate vs from the loue of God, which is in Christ Iesus our Lord. Which yet notwithstanding is not so to bee vnderstood, as if the Godly Man were thus continually couragious in*

<sup>a</sup> *All. and Mon.* this sort: *Pray for me,* <sup>z</sup> saith Father Latimer, in his Conference with Ridley, *for I am sometime so fearefull that I would creepe into a Mouse-hole, sometimes God doth visit me againe with his Comfort. So he commeth and goeth, to teach me to feele and to knowe mine Infirmities, to the intent to giue Thanks to him that is worthy, least I should rob him of his due as many doe, and almost all the World.* Thus was it with our Prophet himselfe, who as couragiously as hee speaketh here, is elswhere in his Booke of Psalmes in Father Latimers Tune and Taking. As, <sup>a</sup> *Why art thou so full of heavinesse O my soule, & why art thou so disquieted within me?* And againe, <sup>b</sup> *Why art thou so vexed O my soule, and why art thou so disquieted within mee?* And againe the

<sup>a</sup> Pl. 42. 6.

<sup>b</sup> V. 14.

<sup>c</sup> Pl. 43. 5.

<sup>d</sup> Mat. 26. 39.

<sup>e</sup> V. 42.

<sup>f</sup> V. 44.

<sup>c</sup> *third time, Why art thou so heavy O my soule: and why art thou so disquieted within me?* Like our Saviour in the Garden, <sup>d</sup> *O my Father if it be possible, let this Cup passe from me, neuerthelesse, not as I will but as thou wilt;* And againe, <sup>e</sup> *O my Father, if this Cup may not passe away from mee, except I drinke it, thy will be done:* and hee prayed the <sup>f</sup> third time, saying the same words. But to returne vnto my purpose.

Our Prophet here thus couragious what is it that hee doth? Doth he now set downe and rest him, and makes no more adoe? Nay but he prayes to be holpen notwithstanding, he giue not over Prayer, and therefore saith as here it followeth,

Verse. 7. *Vp Lord and helpe me, O my God, for thou smytest*

smylest all mine Enemies vpon the Cheeke-bone, Thou hast broken the Teeth of the Ungodly.] First in that the Prophet here, so particularly speakes of God, in calling him his God, and saying O my God, it is partly the Fruit of Faith and Loue, partly in answer to his Adversaries. First concerning that Fruit. God, & saith S. Austen, is the God of all, <sup>& Aug. de Orib.</sup> and yet I wot not how, a Man shall hardly dare to say MY <sup>c. 16.</sup> GOD, vnlesse it be such an one as beleueth in him, and also loueth him, such an one saith [MY GOD] Thou, whose thou thy selfe art, hast made him thine. This it is that hee doth loue. Thou in the sweetnesse of thy affection, and vpon the confidence of thy Loue saist, DEVS MEVS, MY GOD, Thou saist it secretly, thou saist it truely, because he is thine indeed, and yet thou hast not made him that he is not others too. For thou vsest not to say (in particular sort) MY GOD, as thou vsest to say, My Horse. The Horse that is thine, is no other mans besides, God is not only thine, but his besides that saith as thou dost, DEVS MEVS, MY GOD. So S. Chrysostome, It is the manner of the Prophets, <sup>h</sup> saith he, to say, MY GOD, notwithstanding hee <sup>h</sup> Chrys. in Gen. is the God of all the World. But this is the speciall and singular office of Loue of things common to make them proper. <sup>Hom. 34.</sup> So S. Bernard, who speaking of the Prophets appropriating of God vnto himselfe in another of his Psalmes, Here the Prophet, <sup>i</sup> saith he, saith MY GOD, but why <sup>i</sup> Bern. in Ps. not, OVR GOD? Because as touching Creation, Redemption, <sup>Qui habitat.</sup> on, & all the rest of those his other like Benefits besides, he is the God of all, but as touching their Temptations, every one of all the Elect hath him as it were peculiar to himselfe. For he is so ready to raise vp every one that falleth, and to recall him againe, that flyeth from him, that it seemes hee leaues all other, and addis himselfe to one alone. To this purpose S. Austen, O Gracious Omnipotent, <sup>1</sup> saith he, who so curest e- <sup>1</sup> Aug. Confess. very of vs, as if thou only curedst him, and curest all in gene- <sup>l. 3. c. 11.</sup> rall, as if all were but one in particular.

But that the Prophet here saith, O my God, it is partly

as I said, in answer to his Adversaries. His Adversaries had said before, *There is no helpe for him in his God*: where-vpon the Prophet in this place, *Up Lord, and helpe me O my God*. As if so be he had said, it toucheth now thine own Honour. Thy owne *Might*, and *Maiesie*, and *Power* is now calld in question. They seeme to acknowledge thee a *God*, for they say thou art *My God*: but *Power* they acknowledge none in thee, none at all, for they say there is no *Help* in thee, *Up* therefore, and *Helpe me, O my God*. But now concerning the Words, *Vp Lord*.

First, what the Prophets meaning may here be, by saying *Vp Lord*, we may gather by another place. For in an<sup>m</sup> other of his Psalmes, speaking in these words, *Vp Lord, why sleepest thou, awake and be not absent from vs for ever*: he may be thought to intimate that the Lord by reason of differring his Helpe, had beene as it were asleepe. And yet himselfe knewe full well, and profest it accordingly, that *He that keepeth Israel* (and who are the true *Israel*, but the<sup>o</sup> *Godly*) *shall neither slumber nor sleepe*.

Secondly, whereas he saith, *Vp Lord*, it is to be observed, that he goeth not to *Saints* for helpe, but directly to the *LORD*, a point of Divinity which the Church of *Rome* will in no wise learne. No doubt *Abraham*, *Isaac*, *Jacob*, and *Moses*, were for *Saints* as much accounted of by our Prophet, as euer *Peter*, and *Iames*, and *Iohn*, and the Blessed *VIRGIN* in the estimation of Christians could haue beene, yet goes our Prophet to none of them all, but directly vnto God: *I will lift vp mine Eyes to the Hills* & saith he, *from whence cometh my helpe*. *Mine helpe cometh euen from the Lord, which hath made Hea-uen and Earth*. And againe, *Whom haue I in Heaven but thee: and there is none upon Earth that I desire in comparison of thee*. If the holy *Angels* and *Saints* in Heaven were at all to bee implored, & why did not *David* in all his *Psalmes* implore their helpe? The Apostle *S<sup>t</sup> Paul* hood-  
 in need of other mens *Prayers*, and therefore craueth the  
 helpe

<sup>m</sup> Pl. 44. 23.

<sup>n</sup> Pl. 131. 4.  
 • Gal. 6. 16.

<sup>p</sup> Plal. 121. 1.

<sup>q</sup> Plal. 73. 24.

<sup>r</sup> Vid. B. Abbots  
 True Ancient  
 Rom. Cath.  
 Part. I. p. 356.

helpe of the <sup>1</sup>Romans, and hopeth by the helpe of the <sup>2</sup>Co-<sup>1</sup> Rom. 15.30.  
<sup>1</sup>rinthians Prayers, to bee delivered from great dangers: <sup>2</sup>2. Cor. 1.11.  
 but did he euer desire the helpe of the *Saints* that were  
 dead, as more charitable and desirous of Gods Honour,  
 and our spirituall Good, more forward to pray for vs, and  
 more gracious in Gods sight to obtaine our Requests?  
 No, he knew no such *Prayers*, who no doubt had hee  
 known them, would have imparted them to the Church,  
 no man sooner. I could in this case produc<sup>e</sup> <sup>1</sup>S<sup>t</sup> *Ansten*, <sup>2</sup>Aug. in Ps. 64  
<sup>3</sup>*Origen*, <sup>4</sup>*Theodoret*, and <sup>5</sup>*Tertullian*, but I had rather  
 send you vnto <sup>6</sup>*Him*, who produceth them at large, and <sup>7</sup>Parment. 1.2.c.8.  
 discourseth to learnedly of them in his *Answer to D. Bi-*  
*shops Epistle to the King.* <sup>8</sup>*Orig. com.*  
<sup>9</sup>*Cels. 1.8.*  
<sup>10</sup>*Theodoret. in*

But how comes it to passe, that hauing said in the  
*Fourth Verse* before, *I did call upon the Lord with my* <sup>11</sup>*Tertul. de*  
*voice, and he heard me out of his holy Hill;* And againe in  
 the *Fift Verse*, *The Lord sustained me;* And againe in the  
*Sixt Verse*, *I will not be afraid for tenne Thousandes of Peo-*  
*ple that haue set themselves against me round about:* how  
 comes it to passe, I say, that here in this place he seemes to  
 be somewhat d<sup>i</sup>ffident, *Up Lord, and helpe me*, as if now,  
 very now, he were afraid to loose his Life. The *Answer*  
 is, that the Security which the *Godly* haue amidst their  
 Troubles, and a Contempt in some respects of the Life  
 they here enjoy, and the Petitions in this kind of sauing  
 the same Life, if it stand with Gods Pleasure, may well  
 accord and agree together. For although they are  
 farre in loue with the Life that is to come, insomuch  
 that they may say as <sup>12</sup>*Latiu* in *Tully*, *Quid moror in*  
*terris?* why stay I longer on the Earth? or with the Apo-  
 stle *S<sup>t</sup> Paul* rather, <sup>13</sup>*I haue a desire to depart, and to be with*  
*Christ:* yet cast they not off all care concerning this Life.  
 They know that this Life present is a singular Gift of  
 God, and that it is against all good Military Disci-  
 pline, to leaue their <sup>14</sup>*Station*, before their *Generall* dis-  
 charge them. In which case *Paul* himselfe who contem-  
<sup>15</sup>*Som. Scip.*  
<sup>16</sup>*Philip. 1.23.*  
<sup>17</sup>*Retinendus*  
<sup>18</sup>*Animus in custo-*  
<sup>19</sup>*dia corporis, nec*  
<sup>20</sup>*iniussus eius, a*  
<sup>21</sup>*quo ille est nobis*  
<sup>22</sup>*datus, ex homi-*  
<sup>23</sup>*num vita mi-*  
<sup>24</sup>*grandum est, ne*  
<sup>25</sup>*mutus huma-*  
<sup>26</sup>*num assignatum*  
<sup>27</sup>*a Deo defugisse*  
<sup>28</sup>*videamini. Tul.*  
<sup>29</sup>*Som. Scip.*

o 2. Cor. 11. 33. ned his *Life* no man more, would be beholding to a *Bas-*  
*ket* to saue it: and *David* to saue his *Life*, would be be-  
 f 1. Sam. 21. 13. holding vnto *Madnes*; at leastwise to a dissembling and  
 e 2. Kings 6. 32. counterfaiting thereof. *Eliska* bade s shut the Doore  
 when a Messenger came from the King to take away his  
*Life*: who before, when *Horses*, and *Charets*, and a great  
*Host* compassed the Place where he was, and purposed  
 to take him, *Feare not* <sup>h</sup> saith he to his Servant who was  
 h Verse 16. much affrighted therewith, *for they that bee with vs, are*  
*more then they that be with them.*

But why cries the Prophet here for *Help* vnto the  
 Lord? He yeelds the Reason here himselfe, *For thou smi-*  
*test all mine Enemies vpon the Cheeke-bone, thou hast broken*  
*the Teeth of the Vngodly*; where First let vs see what it is,  
*To smite vpon the Cheeke-Bone*: Secondly, *To breake the*  
*Teeth*: Thirdly, the dependance that these Words haue  
 with them that went before.

*Percutere Maxillam figura quasi Proverbiali significat*  
*Panam cum Ignominia, & Dedecore coniunctam.* To smite  
 vpon the Cheeke-Bone <sup>i</sup> saith *Drusus*, signifies in a Pro-  
 verbial kind of speech, a Punishment joyn'd with Discre-  
 dit, Reproach, and Infamy. But of that more hereafter.

Concerning *Breaking of the Teeth*, it is that which ag-  
 gravates the manner, and magnitude of their Punish-  
 ment. For as the *Cheeke-Bone* may be smitten, and the  
*Teeth*, safe ynough, like as *Micaiah* was <sup>1</sup> smitten by *Ze-*  
<sup>1</sup> 1. Kings 22. *dekiah* the false Prophet: so if with the Blow, the *Teeth* be  
 24. stricke out, besides the violence, it is the disfiguring of a  
 Man. *Teeth* <sup>m</sup> saith *Pliny*, *serue not onely to grind our meat*  
<sup>m</sup> *Plin. Nat.* *for our daily food and nourishment, but necessary also they be*  
*His. l. 7. c. 16.* *for the framing of our Speech.* The Fore-teeth saith he, *stand*  
*in good steed to rule and moderate the Voyce by a certaine*  
*concent and unceable accord, answering as it were to the*  
*stroke of the Tounge; and according to that rowe and ranke of*  
*theirs wherein they are set, as they are broader, or narrower,*  
*greater, or smaller, they yeeld a distinction and variety in*  
*their*



their words, cutting, and hewing them thicke, and short, framing them pleasant, plaine, and ready, drawing them out at length, or smuddering, and drowning them in the end: but when they be once saue out of the Head, Man is bereaued of all meanes of good viterance, and explanation of his Words. The like to these Phrases here of *Smiting the Cheek-bone*, and *Breaking the Teeth*, the Prophet hath in another Psalm, where he prayeth it may bee done to some other of his Enemies. *Breake their Teeth, O God, in their Mouthes*, saith hee, *smite the Iaw-bones of the Lyons*, O <sup>Pl. 58.6.</sup> Lord. And Iob to this purpose, *I brake the Iawes of the* <sup>Iob. 29.17.</sup> *Wicked, and pluckt the Spoile out of his Teeth.*

Lastly, concerning the dependance of these Words\* with the former, they doe not <sup>Psaith S. Austen,</sup> so depend, <sup>P Aug. in burnt</sup> as if the Lord therefore saued him, in that he smote his <sup>Pf.</sup> Enemies on the *Cheek-bone*, but the Prophet being saued before, his Enemies were smitten long after. And indeed it oftentimes comes to passe that many of Gods Servants, being delivered from their Enemies, they see or euer the time growes long, how those their Enemies by vntimely comming to their End, are smitten (as it were) on the *Cheek-bone*, and their *Teeth* burst asunder, disinabled euer after to bite againe. There is to this purpose a memorable <sup>9 Ensch. Hist.</sup> Story in the Ecclesiasticall History. *Narcissus*, a Bishop of <sup>Ecclef. 1.6.6.8.</sup> *Ierusalem*, was accused of a certaine Crime by three false Witnesses that had taken their Oathes against him. The One wished that he might perish by FIRE, if hee swore not true; The Other, that if he swore not true, his BODY might pine away; The Third, that he might loose his EYES if so be he swore not true to. It was not long after, but all Three sped accordingly. The *First* by reason of a little Sparke of *Fire* that fell amisse, had his whole House set on fire, himselfe, and Family burnt. The *Second* had an incurable Disease, whereby he pined and wasted away. The *Third* to see both these Examples before his Eyes, wept so abundantly, as that he lost both his Eyes. And this may be

be a *Smiting of the Cheek-bone* here meant, and a *Breaking of the Teeth*, namely when such publique and notorious Calamities as these, doe light vpon our Adversaries that haue been maliciously bent against vs. *One* perhaps stands in the Pillory, either for thine, or some others cause; an *Other* is sent vnto the layle; a *Third* holds vp his Hand at Barre, and is prosecuted so farre, as that he takes his farewell of the World in some conspicuous, and eminent Place, suppose *Tyburne*, or elsewhere. For likely it is, that when the Lord hath scourged thee sufficiently by thine Enemies, he will as Parents doe, *Proicere Sarmentum in Ignem*, cast the Rod into the Fire, as <sup>r</sup> speaks *S. Austen*. Thus *Achitophel* might be said to haue bene smitten on the *Cheek-bone*, when he haltred himselfe as he did, and *Absolon* to haue his *Teeth* broken, when slaughtered as he was by *Isab*, he verified the old Saying, *Mors in non mordent*, *Absolon* now could bite no more.

<sup>r</sup> Aug. in Psal.  
73.

<sup>r</sup> Hieron. Apol.  
advers. Russ.

<sup>r</sup> Ps. 77. 5.

Or if our Enemies still liue, and make no such publique ends for Reasons best known to Gods al-knowing Wisdom: yet may they bee smitten on the *Cheek-bone*, and their *Teeth broken* an other way, as *Dauids* Enemies here might bee, and so might *David* meane too. That is, God might so repress, and hamper them in such sort, as that they should haue no power at all to hurt, though their Minds perhaps should be as malevolent as euer. *Be-nè quod Malitia non habet tantas vires, quantos conatum. Perierat Innocentia si semper Nequitia inuicta esset. Potentia, & totum, quicquid cupit, Calumnia praualeret.* It is well saith *S. Ierom*, that *Malice* is not so powerfull as wrathfull, and *Innocency* were vndone, if *Wickednesse* should still haue power to doe what she list, and *Detraction* should prevaile as farre as she desired, And this is the more likely to be the meaning here in this place, for that the Prophet elsewhere explicating vnto vs what hee meane by *Teeth*, *I lye* saith he, *among the Children of Men, whose teeth are Speares, and Arrows, and their Tongue a sharpe*

sharp Sword. And againe in an other Place, *which haue* <sup>Ps. 64.3.</sup>  
*whet their Tongue like a Sword, and shoot out their Arrows,*  
*euē bitter Words.* So that *Railing*, and *Reuiling*, being  
 sometimes meant by *Teeth*, the <sup>x</sup> curbing of their *Tongues*, <sup>x</sup> *Lingua* ita  
 and putting them to silence, that they dare not be so la- <sup>ligatam habere,</sup>  
 vish as formerly they were, euē this is a *Smiting on the* <sup>ut mutire non</sup>  
*Cheeke bone*, and *Breaking the Teeth of the Vngodly.* <sup>audiant. Plutar.</sup>  
<sup>cx Pind. De</sup>

Verse 8. *Saluation belongeth vnto the Lord*, and thy <sup>cap. cx Host.</sup>  
*Blessing is vpon the People.* 1 By SALVATION in this <sup>Völ.</sup>  
 place outward Safety and Deliverance from outward  
 dangers and Enemies is meant. And this belongs so pe-  
 culiarly to God aboue, that the *Man is cursed*, <sup>y</sup> *saith Ie-* <sup>y Ier. 37.5.</sup>  
*remy, that trusteth in Man, and maketh Flesh his arme.* And <sup>z Ier. 3.22.</sup>  
 againe, <sup>z</sup> *Behold we come vnto thee, for thou art the Lord*  
*our God.* Truly in vaine is *Saluation hoped for from the*  
*Hills, and from the multitude of Mountaines*: truly in the  
*Lord our God is the Saluation of Israel.* Agreeable where-  
 vnto is that of our Prophet in an other Psalme, <sup>a</sup> *Thou* <sup>a Ps. 36.7.</sup>  
*Lord shalt saue both Man and Beast.* It seemes the Prophet  
 Ionas borrowed this Speech, *Saluation belongeth vnto the*  
*Lord*, of this our Prophet, when in the last words of his  
 Prayer he said, <sup>b</sup> SALVATION IS OF THE LORD: <sup>b Ion. 3.9.</sup>  
 as it is in the last Passage of this Psalme. Much may bee  
 said hereof, but I will content my selfe with that  
 which I finde so ready to my hand, in a worthy Pre-  
 late of our Church, concerning this Scripture. *Sal-*  
*uation is the Lords*, <sup>c</sup> *saith hee*, *is the Summe of the* <sup>c My Lord of</sup>  
*whole Discourse of Ionas his Prophecie, the Morall of London vpon*  
*the History.* It is the *Argument of the whole Prophecie*, <sup>Jonas, Lect. 29.</sup>  
 and might haue concluded euery Chapter therein. The  
 Marriners might haue written vpon their shippe instead  
 of Castor and Pollux, or the like Device, *Saluation is the*  
*Lords.* The Ninivites in the next Chapter, might haue  
 written it on their Gates: and whole Mankind, whose Cause  
 is pityed and pleaded by God against the hardnesse of Ionas  
 his heart, might in the last Chapter haue written it in the

*Palmes of their hands. It is the Argument of both the Testaments, the Staffe and Supportation of Heauen & Earth. They would both sinke, and all their ioynts be severed, if the Salvation of the Lord were not. The Birds in the Aire sing no other Noat, the Beasts of the Field giue no other voyce, then Salus Ichovæ, Salvation is the Lords. The Walls and Fortresses to our Countrey Gates, to our Cities and Townes, Barres to our Houses, a furer Cower to our Heads then an Helmet of Steele, a better Receit to our Bodies then the Confection of Apothecaries, a better Receit to our Soules then the Pardons of Rome, is Salus Ichovæ, The salvation of the Lord. The Salvation of the Lord blesseth, preserveth, upholdeth all that we haue, our Basket, and our Stoare, the Oile in our Cruises, our Presses, the Sheepe in our Foldes, our Stals, the Children of the Womb, at our Tables, the Corne in our Fields, our Flores, our Garners. It is not the Vertue of the stars, nor Nature of the things themselves, that giue: being and continuance to any of these Blessings. The World is my Theater at this time, and I neither thinke, nor can feigne to my selfe any thing that hath not dependance vpon this acclamation, Salvation is the Lords. Thus much that wortheie Prelate, and a great deale more to this purpose, but I haste to an end, and therefore come vnto the last Words, And thy Blessing is vpon the People.]*

<sup>d</sup> Plutarch.  
*Apoteb.*  
*Occidentē ab eo*  
*deseri, Orientem*  
*spectari. Tacit.*  
*Annal. l. 6.*

<sup>e</sup> Acts and  
 Mon. edit. 4.  
 p. 1538. col. 2.

*Blessing? what Blessing? People? what People? What? Blessing vpon the People, that thus revolted from him? the People, that as Pompey<sup>d</sup> spake, adored the Sunne-rising, and turned so treacherously their backs on him, whom now they thought in setting? whom yet they could not but acknowledge that he was the LORDS ANNOINTED? Gods Blessing on such a People? Marry blisse them with an Halter would some haue said, and bene as charitable as one Browne a Papist was (Papistis forsooth are very charitable) who when one William Hunter was to bee burned for Religion; and desired the Peoples Prayers, e<sup>e</sup> professed he would pray for him no more, then he would pray for a Dog. Henry the Third, King of France, Predecessor*

cessor to the last HENRY, both in his Kingdome, and in his Death, shewed himselfe of an other Spirit then this our Prophet was of, vpon like occasion offered him. He at the Barricadoes flying from Paris, towards Charries, when he came to Chalot, from whence he might see the City, turned (they say) towards the same, and in the bitterness of his Soule, *I giue thee my Curse* <sup>f</sup> said he, *disloyall, and vngracious City; a City which I haue alwayes honoured with my continuall abode; a City which I haue more enriched then any of my Predecessors, I will neuer enter within the compasse of thy Walls, but by the ruine of a great and memorable breach.* King David here flew as hee did, but with Wings more like a DOVE. Hee knew there were Many amongst the People that were deceiued by the rest, *& semper aliquos esse sanabiles, etiam si totum Populi Corpus* <sup>g</sup> *videatur desperatum,* that though the whole Body of the People, as Calvin speaks, were desperately sicke, yet that some of them were curable; that there were Degrees of Offences, and that they did not all deserue alike; that the Ring-leaders, indeed, were to bee punished, the rest to be pityed, and lamented. At an other time, and vpon an other occasion, *Loe* <sup>h</sup> *saith he, I haue sinned, and* <sup>h</sup> *I haue done wickedly: but these sheepe, what haue they done? Let thy Hand I pray thee, be against me, and against my Fathers House.* And thus was David towards his People here, his disloyall, and vngracious People, euen as if in this he had bene a Type of our saviour, who persecuted as he was, and reviled on the Crosse, *Father* <sup>i</sup> *saith he, forgive* <sup>i</sup> *them, for they know not what they doe.* The Prophet speaks not here, as Zacharias did, who yet was a Prophet to, *The* <sup>l</sup> *Lord looke vpon it, and require it:* or as Ioshua did in encountering his Enemies, *Sun stand thou still vpon Gibeon,* <sup>m</sup> *and thou Moone in the Valley of Aialon, vntill I be avenged of mine Enemies:* or as Sampson in the Book of Iudges, a Type of our Saviour to, *O Lord God remember me I pray* <sup>n</sup> *thee only this once O God, that I may be at once avenged of*

<sup>f</sup> John de Seves his Hist. of France, transl. by M<sup>r</sup> Grimst. in Hen. 3. p. 851.

<sup>g</sup> Calvin. in Ezech. c. 3.

<sup>h</sup> 2 Sam. 24. 17.

<sup>i</sup> Luc. 23. 34.

<sup>l</sup> 2 Chr. 24. 22.

<sup>m</sup> Iosh. 10. 12.

<sup>n</sup> Iudg. 16. 28.

• A.R. 7.60.

p Tremel. in  
hunc loc.

s Pf. 109.3.

*the Philistians: No, but he prayeth with s. stephen rather,  
• Lord, lay not this sinne to their charge. And hence it is  
that Tremelius renders it, not as it is here in this place,  
Thy Blessing is vpon the People: but p super Populum tuum,  
fit Benedictio tua: Let thy Blessing be vpon the People. As  
if so be he had said, God prosper them, and all their Af-  
fares, that (sauing this Quarrell) all may haue good suc-  
cesse, and turne to their Good. Oh how truly might Da-  
uid haue here said, which he did in an other Psalme, 9 For  
the loue that I had vnto them, loe they take now my contra-  
ry part, but I giue my selfe vnto Prayer.*



## PSAL. IV.

## Cum invocarem.

- 1 **H**Eare me when I call, O God of my Righteousnesse:  
for thou hast set me at liberty when I was in  
trouble, haue mercy vpon me, and hearken vnto  
my Prayer.
- 2 O yee Sonnes of Men, how long will ye blaspheame  
mine Honour: and haue such pleasure in vani-  
tie, and seeke after leasing?
- 3 Knowe this also, that the Lord hath chosen to him-  
selfe the Man that is godly: when I call vpon  
the Lord he will heare me.
- 4 Stand in awe and sinne not: commane with your  
owne heart, and in your Chamber and be still.

s Offer



- 5 Offer the Sacrifice of Righteousnesse: and put your  
trust in the Lord.
- 6 There be many that say: who will shewe vs any good?
- 7 Lord lift thou vp the light of thy Countenance vpon vs.
- 8 Thou hast put Gladnesse in my Heart: since the time  
that their Corne, and wine, and Oyle increased.
- 9 I will laie me downe in peace, and take my rest: for it  
is thou Lord only, that makest me dwell in safety.

\*\*\*\*\*

### THE ANALYSIS.

**V**W Hether this *Fourth* Psalm was made vpon the same occasion that the *Former* was, or vpon some other like vnto it, Interpreters are at odds, and the Controversie as yet not fully ended. The best is who hath the better, is not much materiall for vs to knowe, we may say of this, as was said of the Blind man in *S. Iohns* Gospel restored to sight, *Some said this is he: others said he is like* <sup>1 Ioh. 9. 9.</sup> *him.* So some Interpreters are of opinion that this Psalm was framed vpon the same occasion that the *Former* was: some others, vpon an occasion somewhat like therevnto, but this, as I said, is not much materiall.

The *Psalm* it selfe is here framed, partly by way of *Petition*, and partly by way of *Instruction*. That is, the Prophet both *Petitioneth* in this Psalm to God aboue, and yeeldeth withall such *Instructions* as might recal his Adversaries from the Plots, and Practises against himselfe which at that time they had in hand. First then, the Prophet imploring the helpe of God, as it is in the *First* verse, he turneth him next vnto his Adversaries whom hee endeaureth to instruct in true Pietie, and Godlinesse. This that he might the better effect, he calleth their Sin first to

minde, and that was Treason against himselfe, and that in the *Second Verse*; Secondly, hee shewes vnto them his lawfull calling to the Kingdome, and that in the *Third Verse*; Thirdly he counselleth them to repent, & to turne from their wicked waies, and that in the *Fourth Verse*; Fourthly, to shew vnto the World the Fruit of that repentance, and that in the *Fift Verse*. These things thus premised, he teacheth them to ayme at true Felicity, concerning which seeing it was a great Question even in those daies wherein it did consist, as it is in the *Sixt Verse*; He shewed that it consisted in the favour of God towards Man, as it is in the *Seauenth Verse*; and amplifieth that favour of his, in respect of the Effects that followe which are Gladnesse of heart, as it is in the *Eight Verse*; & fearelesse Security, as it is in the *Ninth*. And thus much of the *Analysis*.

~~~~~

**V**ERSE. 1. *Heare me when I call O God of my Righteousnesse, for thou hast set me at liberty when I was in trouble, haue mercy vpon me, andarken to my Prayer.*] Between the Throne of God in Heaven, & his Church vpon Earth here militant, <sup>b</sup>saith Reverend Hooker, If it be so that Angels haue theire cōtinual intercourse, where should we find the same more verified, then in these two ghostly Exercises, the one *Doctrine*, the other *Prayer*. For what is the assembling of the Church to heare, but the receasing of Angels descended from above? What to pray, but the sending of Angels upward? His heavenly Inspirations, and our holy Desires, are as so many Angels of Entercourse, & Commerce betweene God and vs.

<sup>b</sup> Mr Hooker  
Eccles. Pol. 1. 5.  
5. 23.

Now that our Prophet here, though in exile had this Angelicall Attendance about him, and an Heauen (as it were) vpon Earth, in regard of those Troopes cōlestiall, what more pregnant Prooofe vnto vs then those many *Prayers* in this Book, and this amongst the rest of singular good



*hearken unto my Prayer.* But to come vnto my purpose.

The *Prayer* here in this place, as it is but short & briefe, so let me briefly consider therein: *First*, for what it was: *Secondly*, to whom: *Thirdly*, why to him, to whom it was made. It was first for a *Day of Hearing*, and for Mercy on that Day, whenas that hearing should be. Which yet is not so to be taken as if the *Court of Heauen* were like some earthly *Courts* where the Petition may be put in to day, and a day of hearing a Twelue month after, I, twaine, I, twenty. Nor meane I in *Utopia*, but perhaps in *Eutopia* too, where all things are, or should be, not *Bene* onely, but *Optime*, by reason of the *GOSPEL*: No: God heareth in a moment and the Petition is no sooner put vp, but the *Day of Hearing* is granted presently, nay sometimes before. Witnesse the Prophet, <sup>m</sup> *Before they call, I will answer, and whiles they are yet speaking I will heare.* Indeed the selfe same Prophet tells vs that some others he wil not heare, <sup>n</sup> *When you spread forth your hands, I will hide mine eyes from you, yea when you make many Prayers, I will not heare;* marry then there was reason for it, for what kinde of *Hands* spread they forth? *Puras Manus*, as <sup>o</sup> speakes the Apostle in his first Epistle to Timothy, *Pure and Cleane Hands*? No, but they were bloudy, nay they were full of Bloud, for so it followeth in that place. And yet euen that such also should not vtterly despaire, *Wash ye, make ye cleane* P saith he, *put away the euill of your doings from before mine eyes, cease to doe euill, learne to doe well, seeke Iudgment, relieue the Oppressed, iudge the Fatherlesse, plead for the Widow. Come now, and let vs reason together, saith the Lord; though your Sinnes be as Scarlet, they shall bee as white as Snow, though they be red like Crimson, they shall be as Wooll.* And this is the *Mercy* here petitioned in this place, without this *Mercy* what had the Prophet bene, but a Map of Misery? *If thou Lord wilt be extreame* I saith he, *to marke what is done amisse, oh Lord who may abide it? And S. Austen* to like purpose, <sup>r</sup> *Va etiam laudabili vita homi-*

<sup>k</sup> Only the *Arcepagites* went beyond such Iudges, who posted off a matter till an hundred years after. *A. Gell. Noct. Att. l. 12. c. 7. Valer. Max. l. 8. c. 1.*  
<sup>m</sup> *Esay 65. 24.*  
<sup>n</sup> *Esay 1. 15.*  
<sup>o</sup> *1. Tim. 2. 8.*  
 vulg.

<sup>p</sup> *Esay 1. 16.*

<sup>q</sup> *Pf. 130. 3.*  
<sup>r</sup> *Aug. Confess. l. 9. c. 13.*

*num si remota Misericordia discutias eam.* Woe to the Life of Man be it never so praise worthie, if God should examine it without any Mercy at all; And, *Iust men*, <sup>f</sup>saith St Gregory, *knowe before hand that perisk they must without remedy*, if God in the iudging of them set Mercy aside, <sup>f</sup>because even that which seemeth our iust Life is but Sinne, if Gods Mercy when he iudgeth hit, doth not excuse the same. Be- <sup>f</sup>hold, <sup>f</sup>saith Iob, *he put no trust in his Servants, and his An-* <sup>f</sup>gels he charged with folly: *how much lesse on them that dwell in Houses of Clay, whose Foundation is in the dust, which are crushed before the meth.*

The Party to whom the Petition is made, is God above, who is styled by the Apostle S. Paul, <sup>a</sup>*The Father of* <sup>a</sup> 2. Cor. 1.3. *Mercies*, which though it be a sufficient Reason why this Petition is made to him, yet the Prophet here implies another, namely for that the Lord had set him at liberty when ever he was in trouble: As <sup>b</sup>First when *Michol* saued him; <sup>c</sup>Secondly, when *Jonathan*; <sup>d</sup>Thirdly, when his owne Policy; <sup>e</sup>Fourthly, when the Messenger by bringing tydings to King *Saul* that the Philistians invaded the land; <sup>f</sup>Fifthly, and lastly when *Hushai* holpe him: <sup>f</sup>2. Sam. 17. 11 *Hushai*, and the Messenger, and his owne Wit and Policy, and *Jonathan*, and *Michol* his Wife, being but so many severall Instruments which it pleased the Lord to vse in sauing of him. <sup>g</sup>Not unto vs O Lord, not unto vs, but unto <sup>g</sup>Ps. 115. 1. *thy Name* give the Praise, for thy longing Mercy, and for thy Truthes sake.

I but how comes it here to passe that the Prophet in these words styles the Lord, *The God of his Righteousnesse? Heare me when I call, O God of my Righteousnes.* Doubtles it was not in respect of any Righteousnesse of his owne, No: his Speeches are to well knowne even in this his Booke of *Psalmes* for any confidence hee had in that respect. As for example, where he saith, <sup>h</sup>*Who can tell how* <sup>h</sup>Ps. 19. 12. *oft he offendeth, O cleanse thou me from my secret Faults;* And againe, <sup>i</sup>*If thou Lord wilt be extreame to marke what* <sup>i</sup>Ps. 130. 3.

1<sup>st</sup> Ps. 143. 2.

is done amisse, oh Lord who may abide it ! And yet againe,  
 1 Enter not into iudgement with thy Seruant for in thy fights  
 shall no man lining be iustified. What is his meaning then  
 in these words, DEVS IUSTITIÆ MEÆ, O God of my  
 Righteousnesse. It may be taken two waies, as First, Thou  
 O God, who art the Redresser of my Right, or Revenger  
 of my Wrong : or secondly, in regard of some righteous  
 Cause hee had in hand, mistaken by his Adversaries.  
 Much like to that which hee saith in another place,

2<sup>nd</sup> Ps. 7. 3.

3<sup>rd</sup> O Lord my God, if I haue done any such thing, or if there  
 be any wickednesse in my hands : If I haue rewarded euill to  
 him that deals friendly with me : yea I haue deliuered him,  
 that without any cause is mine Enemy: Then let mine Ene-  
 my persecute my Soule & take me, yea let him tread my Life  
 downe upon the Earth and lay mine Honour in the Dust. So  
 that in regard of those many Slanders raised against him  
 by the Wicked, he calls God to witnesse of his Integrity  
 in those points, and therefore may seeme to style him  
 here, The God of his Righteousnesse. Our Reioicing, 4<sup>th</sup> saith  
 the Apostle, is this, the testimonie of our Conscience, that in  
 simplicity and godly synceritie we haue had our Conversati-  
 on in the World. And Conscience if it be bad, as it is a con-

2<sup>nd</sup> 1. Cor. 1. 12.

o Secura Mens  
 quasi iuge Con-  
 vivium. Prov.  
 15 15. Vulg.  
 P Chrys. ad Pop.  
 Antioch. Hom.  
 25.

tinuall Torture, so is a good one, a continuall Feast. The  
 great Benefit of a good Conscience S. Chrysostome de-  
 clares by this Similitude: As if you let fall a little sparkle,  
 P saith hee, into a large plash of water, you presently extin-  
 guish it. so all our Griefe and Sorrows, if so bee it light on a  
 good Conscience, it is most easily drinen away.

Verse. 2. O yee Sonnes of Men, how long will yee blas-  
 pheme mine Honour, and haue such pleasure in Vanity, and  
 seeke after Leasing.] It may seeme somewhat Strange that  
 hauing spoken in the Words before to God alone, hee  
 should now leaue speaking with God (as it were) and ap-  
 ply himselfe to the Sonnes of Men. But this is no novel-  
 ty with David throughout his whole Booke of Psalmes,  
 who speaketh sometimes to the Lord, sometimes to Him-  
 selfe



*selfe*, sometimes to the *Godly*, sometimes to the *Vngodly*,  
 and then to the *Lord* againe, and that in one and the selfe-  
 same *Psalme*. The lesse cause had *Cartwright*, and such as  
 followed his steps to finde fault with our *Church-Service*  
 for intermingling *Reading of Scriptures* and *Prayers*, one  
 with another. *We*, I saith he, *haue no such Formes in the* ¶ T. C. ubi supra  
*Scripture*, as that we should pray in two or three lines, and  
 then after hauing read awhile some other thing, come and  
 pray as much more, and so the twentieth, or thirtieth time with  
 pauses betweene. If a man should come to a *Prince*, and keepe  
 such order in making his *Petitions*, the *Prince* might well  
 thinke that either he came to aske before he knewe what hee  
 had need of, or that he had forgotten some peece of his *Suit*,  
 or that he were distracted in his understanding, or some other  
 such like cause of the disorder of his *Supplication*. Loe here  
 a *Prayer* euen in two or three lines; & after that, as it were  
 a *Lesson*, namely an *Instruction* to his *Adversaries*; Lastly  
 somewhat concerning *Himselfe*, namely how ioyfull in  
 Heart *Himselfe* was, and secure in hauing nothing, when  
 his *Enemies* had the *World* at will. Shall we now say that  
*David* was distracted in this case? God forbid. Nay hee  
 spake forth the Words of *Truth* and *sobernesse*, euen as  
 did the Apostle *S. Paul*, when hee also was <sup>r</sup> challenged  
 by *Noble Festus* in like sort. As for the *Similitude* hee  
 brings of petitioning before a *Prince*, and how vsfauory  
 it would be, to make *Requests* in such sort, it is well <sup>c</sup> an-  
 swered by Reuerend *Hooker*, and retorted vpon himselfe,  
 and al his *Complices*, how much more vsfauory it would  
 proue, to pray in their fashion, who so much mislike ours.  
*Cartwright* got nothing by that *Similitude*. But now con-  
 cerning the Words.

First, for the Appellation here, *O ye sonnes of Men* it is  
 in the Hebrew <sup>b</sup> BENI ISH, not ADAM, wherein *S. Ie-*  
*rom* was mistaken, as <sup>a</sup> *Drusius* obserues, so that the *Pro-*  
*phet* here meanes the *Peeres* and *Potentates* of the *Land*.  
 And what is it the *Prophet* in this place doth lay vnto

M 2

their

<sup>r</sup> A. 2. 25. 25.  
<sup>c</sup> Hooker Ec-  
 cle. Pol. l. 5. §.  
 34.

<sup>c</sup> As there is  
 difference be-  
 tweene *Homo*  
 and *Vir* in La-  
 tine, *Non* (en-  
 tire *malus* *ui-*  
*us* *non* *est* *Homini-*  
*us* *&* *non* *ferre* *non*  
*est* *Vir*, *Senec.*  
*de* *Consolat.* ad  
*Polyb.* c. 36. so  
 in the Hebrew  
 betwixt *Adam*  
 and *Ish*.  
<sup>a</sup> *Drus.* *Observ.*  
 l. 3. c. 19.

their charge? *O yee Sonnes of Men, how long will yee Blaspheame mine Honour: and haue such pleasure in Vanitie, & seeke after Leasing.* So that the Points here laid to their charge is their euill speaking of Him, and their Continuance therein.

First, for euill speaking, it is here cald *Blasphemie*, and so *Blasphemie* indeed is taken in diuerse places of holy Scripture. Now it is a great fault & worthy much blame to speake ill of any, much more of *Princes*, who are Gods Vice-gerents here on Earth, & seated in his own Throne to execute his Iudgements. *Honour in Princes*, y<sup>e</sup> saith a

\* Tit. 3. 2.

1. Pet. 4. 4.

† Mr Gossen  
his Trumpet  
of Warre.

2 Eccles. 10. 20

good Divine, is a curious Parcell Guilt, laid upon them by Gods owne Finger, and no wicked Tongue can like it off againe. *Curse not the King, no not in thy thought*, y<sup>e</sup> saith Solomon, *and curse not the Rich in thy Bed-chamber*; for a Bird of the Aire shall carry the voice, and that which hath Wings shall tell the Matter.

But besides their euill speaking, their continuance therein is that which is remarkeable to. *Vsq. quo? How long?* And indeed in good things we are easily stayd, but from performing of euill, how exceeding hardly are wee drawn? The Lord himselfe doth note this Property in Men. For speaking of the Builders of Babel, Behold, y<sup>e</sup> saith he, *the People is one, and they haue all one Language: and this they begin to doe: and now nothing will be restrained from them, which they haue imagined to doe.* In trueth since the fall of our first Father Adams, there hath issued from his Womb, as S. Austen<sup>b</sup> speaketh, a salt Sea of Iniquity, meaning Mankind, profoundly curious, saith he swelne and puffed vp like the Waves, reeling and tottering to and fro in all Inconstancy. Our Nature<sup>c</sup> saith Calvin, is not only bare and empty of Goodnes, but also it is so plenteous, and fruitfull of all Evils, that it cannot be idle. And therefore in the same place, This Peruersnes saith he, *never ceaseth in vs, but continually bringeth forth new fruits, even the Works of the Flesh, like as a burning Furnace bloweth out Flames, and Sparkles*

<sup>b</sup> Ex utero eius.  
Aug. Confess.  
l. 13. c. 20.

<sup>c</sup> Calvin. Instit.  
l. 2. c. 1. §. 3.

*sparkles, or as a Spring without ceasing casteth out Water.*

But when they had all done, what was the Issue of all ?

The Prophet here tels it, *Vanity, and Leasing.* As much as

if he had said, *Vanity, and Lying.* And first concerning *Va-*

*nity*, it is that I haue spoken of <sup>d</sup> before, and it signifies a

thing that is of no force, or vse. *These things we doe esteeme*

*Vaine* <sup>e</sup> saith that excellent Author of the *Proficiencie*, and

*Advancement* of Learning, which are either *False, or Fri-*

*volous*, those which either haue no Truth, or no vse at all.

*Lying, or Leasing* ( a Word that commeth of an <sup>f</sup> old

Word, now out of vse ) how ill it becom's Great men,

such as King David here intimates, Solomon tels vs in

his <sup>g</sup> *Proverbs*, and therefore Pope *Alexander the Sixt*,

and the Duke of Valencia his Sonne, are both of them

<sup>h</sup> branded to all Posterity, for like *Father*, like *Sonne*, in

that the One of them (the *Father*) never meant what he

spake, the Other (the *Sonne*) never spake what he meant.

Vers. 3. *Know this also that the Lord hath chosen to*

*himselfe the Man that is Godly: when I call vpon the Lord,*

*he will heare me.*] The Prophet now begins to schoole

them: he affords them *Instruction* here. They for their

parts supposed he was utterly vndone, that there was no

way with him but one, and that *Safety* it selfe could not

haue saued him. Nay but yet *know* saith he, that how soe-

uer these Calamities come now so thick vpon me, yet that

I am not quite forsaken. I for my part little thought of

*Crownes*, and *Kingdomes*, I neuer dream'd of *Diadems*,

and wielding *Scepters*, the Lord elected and chose me to

them, when as I my selfe was minding no such Matter. I

was in the Field, he sent for me; I was the youngest of my

Brethren, he advanced me aboue them; I was quite for-

gotten of my Father, the Lord by the Prophet *Samuel*, or

rather *Samuel* by the Lord, he annoynted me in the midst

of my Brethren. What? and is this all? The Lord that

hath gone thus farre with me Hand in Hand, will he suffer

me now to goe alone? No: but ouer and aboue all this,

<sup>d</sup> *Exposit. on*

*Psal. 2.1. P.34.*

<sup>e</sup> *S<sup>r</sup> Francis*

*Bacon*, of the

Advancement

of Learning.

<sup>f</sup> *Lease. Fals*

*Leasinga, a*

*Leasing, a Lye,*

*Lease-gwitnes,*

*Falssewitnes,*

*Lease-witegas,*

*Falsse-Pro-*

*phets, Versegan*

his *Restituti-*

on of decayed

*Intel. p.226.*

<sup>g</sup> *Prov. 17.7.*

<sup>h</sup> *Guicciard.*

*Hist. l. 6.*

<sup>i</sup> *Sam. 16.13.*

whenas I shall settle my selfe to Prayer, and call upon the Lord, he will heare me forthwith, that is, he will or quite deliuer me, and so restore me againe to the state wherein I was, or in the midst of these my Crosses he will giue mee PATIENCE to endure them, then which what is more comfortable. And this, as it was an Instruction to those his Enemies, so may it be to vs, that are his Friends to, we in like Calamities may learne to make the like Benefit. This our Life is a Vale of Misery, fuller of *Thornes*, then of *Roses*: but seeing it is the Way to Heauen, and hath bene trodden by all the Godly, who passed the selfe same way before vs, let not vs that come last (for vpon vs as speakes the Apostle, the Ends of the <sup>1</sup> World are come) let not vs expect a new Way to be made for vs, who are nothing comparable to those Worthies that went before vs. We are but *Dwarfs* to them, as speakes the <sup>m</sup> Poet in an other case, the Righteous being lesse Righteous, the Godly lesse Godly then those before vs. For needs it must be true what our Savior intimates when he saith, <sup>n</sup> When the Son of man cometh, shall he find Faith on the Earth? It is as if he had said, he shall find no Faith at all. No Faith to speake of, none in comparison: for among many vses of an *Interrogation*, one is <sup>o</sup> saith *Quintilian*, when we aske a *Question* that cannot be denied.

<sup>1</sup> 1 Cor. 10. 11.

<sup>m</sup> Terra maris  
homines nunc e-  
ducatur, atq; pu-  
fillos. Iuvenal.  
Sat. 15.

<sup>n</sup> Luc. 18. 8.

<sup>o</sup> Quintil. Instit.  
l. 9. c. 3.

Verf. 4. Stand in awe, and sinne not: commune with your owne Heart, and in your Chamber, and be still.] That which the *Vulgar* hath in this Verse, and the *Greeke*, and *S. Ierome* accordingly, *Ira scimini, & nolite peccare*, Be angry and sinne not (agreeable vnto that of the Apostle *S. Paul*, in his Epistle to the *P Ephesians*, where he hath the selfe same words) is here read, and more exactly according to the *Hebrew*, Stand in awe, & sin not, the Word in the *Original* being R I G N V, of R A G N A D, Tremnis, Trepidauit, vnlesse it come of R A G A V rather, which as the <sup>q</sup> Learned in that Young note, signifieth indifferently to be mooued either with *Anger*, or with *Fear*. But *Fear* is that which

<sup>q</sup> Barth. Schereri  
Itinerar. nam.  
997. & 1035.

is here set downe, for *Awe* so signifieth, and by that which hath bene said vpon the *Second Psalme*, it may well be vnderstood what kind of *Feare* is here meant. For whereas in sundry places of holy Scripture, *Feare* is commended, and reproofed, forbidden, and enioyned againe, the Scriptures so speaking, intimate vnto vs diuers *Feares*. There is a doubting, and distracting *Feare*, and that is reproofed, and forbidden, for it is opposite to *F A I T H*, and therefore God appoints his Ministers to call his People from it: but there is an awefull, and ragarding *Feare*, and that is commended, and enioyned, as we see it here in this place, *Stand in awe.*]

*Exposit. in Ps.*  
2. 21. p. 52.

*D. Abbots De-*  
fence of the  
Retorm. Cath.  
Part. 2. p. 323.

*Esay* 35. 4.  
41. 10.  
43. 1.  
54. 4.

But how is it the Prophet addes, *And sinne not.*] Is Sin so easily avoyded? *Nihil dictu facilius.* It is quickly said indeed, but is it as quickly done? Yes: as the Prophet here meant. For the Prophet no doubt meant what hee spake more expressely in an other place, where speaking of the Wicked, *I said vnto the Fooles* saith he, *deale not so madly; and to the Ungodly, set not up your Horne. set not up your Horne on high, and speake not with a stiffe Neck.* Howsoever then from Sinnes of *Infirmity* they could not possibly be free (nor indeed can any man living) yet from Sinnes of this Nature, Sinnes of *Height*, Sinnes of *Depth*, Sinnes of *Villany*, they might haue bene, and this it is, that is here commanded them. For as *S. Austen* 15. in his best Advilements, *Vsq. adeo Peccatum voluntarium est malum, ut nullo modo sit Peccatum, si non sit voluntarium.* Sinne, saith he, is so farre forth a Voluntary Euill that vnlesse it be Voluntary, it is no Sinne at all. Having then cominanded them to *stand in awe, and not to sinne*, an *Affirmative*, and a *Negative* to; to the better effecting of both, he aduiseeth them to a Retirednesse also, as most commodious to that purpose. *Commune* saith he, *with your own Heart, and in your Chamber, and be still.* For as there is nothing more hurtfull, and obnoxious to Melancholy Humors then to withdraw themselues from Com-

*Ps.* 75. 5.

*The high*  
*arme shall be*  
*broken.* Job. 38.

*They haue*  
*deepely corrupted*  
*themselues.* Hos.

9. 9.  
*Aug Retra.*  
1. 1. c. 13. *Uid. e.*  
15.

pany

<sup>a</sup> Marc. 5. 5.

pany, and to delight to be alone (an Example whereof we haue in S. *Markes*<sup>a</sup> Gospell, of him that *Night and Day* was in the *Mountaines*, and in the *Toombs*) so to some kinde of Natures againe, such as are all vpon the hoigh, there is nothing more hurtfull, and preiudiciall to their growth in Vertue, then keeping Company. With Company, they spend that most precious Time, which cannot be recall'd againe with all the Wealth, the World can afford; with Company they carowse, and quasse, and swill, and swagger, as if they would drinke downe whole Cities; they walke in Lasciuiousnesse, in Lust, in Banquetings, in Revellings, as if they, and none but they, were the *Worshies* of the World. *Wherein they thinke it strange*, as the Apostle<sup>b</sup> S. *Peter* obserues, *that Others runne not with them to the same excessse of riot, and therefore speake euill of them.* *Onimis inimica Amicitia, cum dicitur, Eamus, Faciamus, & pudet non esse impudentem. O too-too friends.*

<sup>b</sup> 1. Pet. 4. 4.

<sup>c</sup> Aug. Confess.  
l. 3. c. 9.

*lesse Friendship*<sup>c</sup> saith S. *Austen*, when such Copsemates shall say to one another, *Come let vs brane it, and dare to doe somewhat that shall be spoken of another day, and ashamrd they are not to bee Shamelesse.* How much better were it for such, that they would once *Commune* with their owne *Hearts*, that so they may see those Evils wher-to they are poasting so hastily.

<sup>d</sup> Greg. Moral.  
l. 26. c. 29.

First, for the *Heart* of Man it is that which is all in all: onely knowne vnto our selues, and to God the Giuer of it. *What is neerer to vs then our Heart*<sup>d</sup> saith S. *Gregory*, and yet if once it be set a wandring, *what thing is it in the whole World that is in a tryce so farre from vs?* Our Saviour speaking of the *Heart*, he shewes it to be the Fountaine of all Evil, and that a Sinne cannot be named, which hath not his forth from thence. *For out of the Heart*<sup>e</sup> saith he, *proceed euill Thoughts, Murders, Adulteries, Fornications, Thefts, False Witnes, Blasphemies, Seauen Heads of Vices* in general, but vnder these *Seuen* how many *Seuenty* times *Seauen* are comprised? It behooues vs then to look

<sup>e</sup> Mat. 15. 19.

vnto



vnto it, and continually to examine it, how it stands affected vnto God: the rather for if our <sup>f</sup> Heart condemne vs, how much more shall He who is greater then our Heart, and knoweth the Secrets of it farre better then we our selues. *Quid est Cor hominis nisi sacculus Dei? Vbi dum studiose conspiciamus per quanta delinquimus, Peccata nostra quasi in Dei sacculo signata portamus.* What is the Heart of Man? saith S. Gregory, but Gods sachel? wherein when we perceine how farre we haue gone astray, we carry our Sinnes about vs, as it were sealed vp in that sachel. Now that we may ransack our Hearts the better, it is expedient that sometimes we Retire our selues apart, and meditate on such Particulars as shall be behoofull to our Souls. If a man saith a famous<sup>b</sup> Writer, and the None such of that Age, hath leisure to peruse the sacred Histories, he shall find that the greatest Miracles that euer were done, were not done among Multitudes, and Assemblies, but in Privacy, and Retirednesse, and much he hath in that<sup>i</sup> Booke, concerning the Liberty, Tranquillity, and Pleasure of such a Life. In this case may we say as<sup>1</sup> S. Ierom did, *Miseri Oppidum, Carcer: Solitudo, Paradisus.* The City to me is a Prison, and Solitarinesse is a Paradise, so much harmefull is it to be in Company, so much Pleasure to be alone. The Virgin Mary was alone<sup>m</sup> saith S. Ambrose, and an Angel came and conferred with her. <sup>n</sup> She was all alone, and by her selfe, when she wrought the Salvation of the whole World, & conceived in her Womb the Redemption of all Mankind. Peter also was alone, and the Mystery of all the Nations to be consecrated to our Saviour, was reueiled vnto him. Adam was alone, and being alone he offended not, because his Mind claued fast to God, but when the Woman was ioyned with him, then could he no longer obey the Commandements of God.

The Retzydues here spoken of, is cald their Chamber. Where by Chamber, if the Bed be meant (though S. Austen vnderstand by Chamber, the Heart) as is specified in our last Translation, *Commune with your owne Heart, v-*

<sup>f</sup> 1. Ioh. 3. 20.

<sup>g</sup> Greg. Moral. l. 12. c. 11.

<sup>b</sup> Erasmi. Tom. 5 De Contemptu Mundi. c. 10. p. 1047.

<sup>i</sup> Ib. c. 9. p. 1045

<sup>1</sup> Hieron. Ep. ad Rust.

<sup>m</sup> Ambros. Ep. l. 6. ep. 41. <sup>n</sup> Luc. 1. 35.

<sup>o</sup> Pet. 1. 10. 9.

<sup>p</sup> Gen. 3. 6.

<sup>q</sup> Que sunt ista Cubicula, nisi ipsa Corda. Vid.

Aug. Tom. 4. De Ser. Dom. in Mont. l. 2.

<sup>1</sup> Job 10. 31.

<sup>1</sup> Chrys. in Gen.  
Rom. 30.

<sup>1</sup> A. 16. 25.

<sup>u</sup> Vid. Zanch. de  
Redempt. l. i.  
c. 13.

<sup>x</sup> Elay 30. 16.

<sup>1</sup> Job 40. 4.

pon your Bed] and it is very probable indeed, that it was the Prophets meaning in this place, then may it mooue vs much more to meditate in this kinde, the Night being so fit in many respects as it is. For then doe we lye in those Beds, as it were within our Graues; then the Sheetes may put vs in minde of the Winding Sheet we are to haue; then the Darknes that doth compasse vs, may best reach vs to call to minde the Land of Darknes which wee shall possesse, a Land of Darknes, as Job<sup>1</sup> speakes, as Darknes it selfe; Vbi nullus ordo, where there is no order at all, but we shall lye promiscuously one with another, and where the Light is as Darknes. In a word, then the Iudgment that hath befallne Thousands in the selfe-same kind, may make vs doubt, whether we shall increase that Number, or to haue the Happinesse, to see the next Morrow Light. So S. Chrysostome, Let vs alwayes endeavour to pray<sup>1</sup> saith he, both in the Day time, and in the Night, and rather in the Night, for that no Body then is troublesome to vs, then haue we a great Tranquillity of our Thoughts, when our Businesse are not troublesome, when there is none that can hinder vs from hauing accesse to God, when our Mind knitting it selfe together, is able diligently to make reference of all to the Physion of Soules. And againe a little after, Behold the Doct<sup>r</sup> of the World saith he, fast in Prison, praying notwithstanding the whole<sup>1</sup> Night with Syllas, and nothing hindred from that Action of his, neither with sorrow, nor with Bonds, nay by so much the more did they shew their Fervency of spirit towards the Lord.

But Stillnes is here enjoyned to, Commune with your owne Heart, and in your Chamber, and be still. For as in bodily<sup>u</sup> Diseases to be quiet, and still, is a great Ease and Help towards the procuring of bodily Health, so is it also in the Soares of the soule. And therefore the Prophet<sup>1</sup> E- say, In Returning, and Rest shall ye be saved: in Quietnes and Confidence shall be your strength. And Job to this purpose, I will lay my Hand upon my Mouth. Once haue I spoken, but

but I will not answer, yea twice, but I will proceed no farther. Indeed it is not strugling that will in this case serue the turne. The Bird that fluttereth in the Lime-twiggs, doth but intangle her selfe more and more, and the more impatient we shewe our selues, the greater hold hath Satan of vs. <sup>a</sup> *Peace, Peace to him that is farre off, and to him that is neere, saith the Lord, and I will heale him. But the Wicked are like the troubled Sea, when it cannot rest, whose Waters cast vp Mire and Dirt.* <sup>a</sup> *Esay 57. 19.*

Vers. 5. *Offer the sacrifice of Righteousnes, and put your trust in the Lord.*] A Sacrifice among the Jewes, was a sacred Action, wherewith they worshipped God, by offering some outward thing vnto his Glory, thereby to testifie, as his Dominion ouer them, so their Submission to him againe. Hence had they their multiplicity of *Offerings*, as their *Meat-Offring*, their *Burnt-Offring*, their *sinne-Offring*, their *Trespasse-Offring*, their *Peace-Offring*, as they are all of them specified by *Moses* in the Booke of <sup>a</sup> *Numbers*, and <sup>b</sup> *Leuiticum*. Such *Sacrifices* were either *Propitiatory*, to procure Favour or Pardon for a Sinne committed; or *Gratulatory*, to giue Thankes and Praise after some Benefit receiued. Now for the most of them contented themselves with *Opus Operatum*, that is, with performing of the Thing only, litle caring how they did performe it, so performed it were at all, hence it is that the Prophet here puts them in minde how the selfe-same *Sacrifices* should be offred, and that they should not as they had wont to doe, spill their *Gifts* in the bringing. *Offer* saith he, *the Sacrifice of Righteousnes*, as if so be he had said, *Offer to God a right Sacrifice*, which as he tels vs <sup>c</sup> *eli-* where, is *A troubled Spirit, a broken, and contrite Heart.* <sup>a</sup> *Nomb. 7. 13.*  
<sup>b</sup> *Leuit. 7. 37.*  
<sup>c</sup> *Psal. 51. 17.*

What? will some say, and had the Jewes so many *Sacrifices*, and had not the *Christians* as well as they? Had they their *sinne-Offring*, and their *Trespasse-Offring*, their *Peace-Offring*, and their *Burnt-Offring*, and haue wee no *Offring* at all? Yes, instead of all these, *V N V M nos habet*

<sup>a</sup> Aug. in Ps. 74. *we haue one* <sup>d</sup> saith S. *Anstē*, and he meanes that of  
<sup>e</sup> de Temp. our *Sauours* on the Crosse, which though it be but onely  
 Ser. 251. one, yet is it all-sufficient. So <sup>e</sup> S. *Chrysostome*, *We doe not*  
<sup>c</sup> Chrys. in Ep. offer an other Sacrifice, but ener the same, or rather we con-  
 ad Heb. c. 10. tinne the remembrance of that Sacrifice. So <sup>f</sup> *Theodoret*, *It*  
<sup>f</sup> Theodoret. in is cleare to them that are instructed in our *Mysteries*, that  
 Ep. ad Heb. c. 8. we doe not offer an other Sacrifice, but continue the memory  
 vid. Bilson True of that one, and healthfull Sacrifice. Yea, but where then  
 Diff. p. 512. 513 shall we finde the Sacrifice of the Masse? It is excluded.  
<sup>g</sup> Jewels Serm. at Paules By what Law? By the *Laws* of Protestants? No, but by the  
 1560. D<sup>r</sup> Law of those *Fathers*, whose *Sonnes* our Romish Catho-  
 Whiraker Pre- licks would seeme to be. And indeed it hath bene offered  
 fat. in Lib. ad- them, by some of our Side, that if they be able to bring a-  
 vers. Sande- ny one sufficient Sentence out of any old Catholick *Do-*  
 rum de Anti- ctor, or *Father*, whereby it may clearly and plainly bee  
 chrislo, and his prooved, either that the People was taught to beleeue,  
 Answere to h that Christs Body is Really, Substantially, Corporally,  
 M<sup>r</sup> William Carnally, or Naturally in the Sacrament: or that the Priest  
 Rainolds. c. 7. had Authority to offer up Christ unto his Father, & that the  
 D<sup>r</sup> Fulke, D<sup>r</sup> People were taught to beleeue both these, for the space of Six  
 Bilson, D<sup>r</sup> Sut- Hundred yeares after Christ, they would bee content to  
 cliffe, &c. yeeld, and to subscribe. It is strange to see what poore  
<sup>h</sup> Art. 5. Prooves were brought by *Harding*, to that purpose, and  
<sup>i</sup> Art. 17. by Such as tooke his part, *Rastal*, *Saunders*, *Stapleton*, *Rai-*  
*nolds*, and Others. But to returne to my purpose.

Besides that One Sacrifice whereof S. *Anstē* speakes, which is most truly a SACRIFICE indeed. We haue other Sacrifices to, as The Sacrifice of Prayer, The sacrifice of Praise, The Sacrifice of Almes, the Sacrifice of our own Bodies, wherof the Apostle to the Romans, <sup>1</sup> I beseech you Brethren, by the Mercies of God, that yee present your Bodies, a living Sacrifice, holy, acceptable unto God: In regard of which Four Sacrifices, euery Christian is a Priest, & therefore <sup>m</sup> S. Peter, *Ye are a chosen Generation, a royall Priest-hood, an holy Nation, a peculiar People*, which though it were spoken then to the <sup>n</sup> Strangers onely, scattered throughour

<sup>i</sup> Rom. 12. 1

<sup>m</sup> 1. Pet. 2. 9

<sup>n</sup> 1 Pet. 1. 1.

throughout *Pontus, Galatia, Cappadocia, Asia, and Bythi-  
nia*, yet is it spoken to vs in them, forasmuch as now at  
this time, there is *neither Jew, nor Greeke, there is neither* <sup>Gal. 3. 28.</sup>  
*Bond, nor Free, there is neither Male, nor Female, for we*  
*are all one in Christ Iesus.* But to returne where I left.

As *David* here in this place puts them in minde of a  
Right Sacrifice, so likewise the Prophet *Esay*, or rather the  
Lord in that Prophet: *To what purpose,* <sup>Esay. 1. 11.</sup> *I saith hee, is the*  
*Multitude of your Sacrifices unto me, I am full of the burnt*  
*Offerings of Rams, and the Fat of fed Beasts: and I delight*  
*not in the blood of Bullocks, or of Lambs, or of hee Goats.*  
*When yee come to appeare before me, who hath required this*  
*at your hand to tread my Courts? Bring no more vaine Ob-*  
*lations, Incense is abomination unto me: the new Moones*  
*and Sabbaths, the calling of Assemblies I cannot away with,*  
*it is iniquitie, even the Solemne Meeting. Your new Moons,*  
*and your appointed Feasts, my soule hateth, they are a trou-*  
*ble unto me, I am weary to beare them.* No doubt the Lord  
required al these things at their hand, even the Multitude  
of these Sacrifices: the burnt Offerings of Rams, the fat of  
fed Beasts, the blood of Bullocks, and of Lambs, as also of  
he Goats, and that the Offerers thereof should tread in his  
Courts. No doubt he required Incense at their hands, the  
observation of new Moones, and Sabbaths, and solempne  
Meetings and appointed Feasts, but it was the Manner he  
misliked, not the Materials, and therefore in regard of  
that Manner if so bee they would mend their manners in  
washing themselves, and making cleane, in putting away  
the evil of their Doings from before his eyes, in ceasing  
to doe evill, and learning to doe well, in seeking iudge-  
ment, releueing the Oppressed, iudging the Fatherlesse, &  
pleading for the Widowe, it is a great Invitation, and a  
Promise too, that followes after, <sup>Esay. 1. 18.</sup> *¶ Come now and let vs*  
*reason together, saith the Lord: though your Sinnes be as*  
*scarlet, they shall be as white as snow; though they be red like*  
*Crimson, they shall be as Wool.* King *Abasuerus* never held

<sup>c</sup> Esther. 4. 11. out his <sup>r</sup> Golden Scepter to better purpose.

But besides the *Sacrifices* to be thus made, the Prophet here enioynes them one point more, namely, *To put their trust in the Lord*. For as little Children when they learne to goe alone, feeling the feeblenesse of their owne Feet are taught by Nature to thrust out the Hand to the Wall, and trust to it to stay them: so in regard of our own weaknesse and speciall acquaintance with it, *Nature* and *Religion* both, teach vs to trust to a stronger then our selues, least we vtterly miscarry. Now this stronger then our selues, it may not be the <sup>f</sup> Words of Man; no, nor the <sup>c</sup> *Bewty of Man*; no, nor <sup>u</sup> *Fleish*, that is, the strength of Man; nor <sup>a</sup> *Riches*, which is the Wealth of Man; nor <sup>v</sup> *Wit*, that is, the Wisdome of Man; nor worldly <sup>z</sup> *Princes*, and earthly *Potentates*, who are the best, of the best of Men; No, but it must be *He*, who is to vs all these, both <sup>a</sup> *Bewty*, & *Strength* and *Riches*, and *Wisdome*, the *Lord of Lords*, and *King of Kings*, as he is stiled by the Apostle *S. Iohn* in his Book of <sup>a</sup> *Revelation*. It is a desperate <sup>b</sup> *Doctrin* of theirs then that teach vs to *Rely* on Saints; that wills vs to *Pray* and make our *Petitions* vnto them; to *Offer* vnto them; to *Sweare* by them; to *Giue* them the Honour of Temples, & of Altars; for what is it that God himselfe doth more expect at our hands, or that we must reserue for him? May he not say in these cases as did King *Solomon* to his Mother, when she petitioned for *Adoniah*, <sup>c</sup> *Aske for him the Kingdome also*? It is the *Lord* then that wee must trust in, the *Lord of Lords*, and the *King of Kings*, that as all Naturall Effects haue recourse to their Causes when ever they stand in need, and they become the stronger: the *Fish* distressed to the Water, and is relieved; the *Bird* to the Dam, and is shrowded vnder her Wings; the *Child* to his Parents, and is cherished by them: So let vs to the *Lord* of Heauen, who is the *Water* of comfort, the *Henn* that would gather her Chickens, and the truest *Father*, and truest *Mother* that ever was. <sup>d</sup> *Can a Woman forget her sucking*

<sup>f</sup> Ier. 7. 4.

<sup>c</sup> Exech. 16. 15

<sup>u</sup> Ier 17. 5.

<sup>a</sup> 1. Tim. 6. 17.

<sup>v</sup> 2. Sam. 15. 3.

<sup>z</sup> Pf. 142. 2.

<sup>a</sup> Rev. 17. 14.

<sup>b</sup> Vid. D. Abb.

*Apol. against.*

*Bish. Part. 1.*

p. 247.

<sup>c</sup> 1. King. 2. 22.

<sup>d</sup> Efsay. 49. 15.



sucking Child that she should not have compassion on the son of her Womb? yea they may forget, yet will I not forget thee.

Verse. 6. *There be Many that say who will shew vs any good.* <sup>c</sup> As every thing naturally and necessarily doth desire the utmost Good, and greatest Perfection whereof Nature hath made it capable, so likewise Man. Mans Felicity therefore being the Object, and accomplishment of his Desire, he cannot choofe but wish and cover it. This made Aristotle begin his Ethicks with that Vniversall Proposition, <sup>e</sup> *All Arts, all Learning, All Action, All Con-* <sup>f</sup> *sultation have their reference to some Good.* Howbeit, Man <sup>f</sup> *whenas he beginneth to propose to himselfe this Good,* then is he at a Maze. *Quot Capita, Tot Sensus:* so many Men, so many Minds. And yet as that worthy Frenchman obserues, <sup>g</sup> *When none of vs knowe which way to goe, scarce-* <sup>h</sup> *ly not one of vs but doth professe himselfe a Teacher and Di-* <sup>i</sup> *rector of all others. One man he cries to the Right Hand, ano-* <sup>j</sup> *ther to the Left, a Third will up to the Mountaines, a Fourth will traverse the Fields. All alike certaine, all uncertaine of the Way.* Varro as <sup>k</sup> *S. Austen* tells vs, setting himselfe a- <sup>l</sup> *worke to number these Diversities of Opinions in this kinde, came to Two Hundred Eighty and Eight,* so many By-waies hath wandring Error. Howbeit the Truth is but one. Now the Prophet here endeauoring to bring vs all to that Truth, proposeth here the like Question, concerning the Felicity of Man. *There be Many,* saith he, *that say, who will shew vs any Good?* Many among the Jews, many among the Gentiles. Many among the Gentiles, I confesse, but Many among the Jewes? Why? They are <sup>m</sup> *Israelites;* to them pertaineth the Adoption, and the Glory, &c the Covenants, and the Gining of the Law, and the Service of God, and the Promises; theirs are the Fathers, and of them concerning the Flesh, CHRIST came, who is over all, God blessed for ever; Many among them? Yes: among them, for as it followeth there in that place, <sup>n</sup> *They are not all Israel, which are of Israel, nether because they are the seed*

<sup>c</sup> Mr. Hooker  
Eccles. Pol. 1.1.  
S. 8.

<sup>e</sup> Arist. Ethic.  
1.1.6.1.

<sup>g</sup> Mornæus de  
Verit. Rel. Christi  
c. 19.

<sup>h</sup> Aug. de Civ.  
Dei. 1.19.6.1.

<sup>i</sup> Rom. 9.4.

<sup>j</sup> V.6.

*seed of Abraham, are they all Children.* Nether is hee a Jew,<sup>a</sup> saith the same Apostle, *which is one outwardly, neither is that Circumcision which is outward in the Flesh: but he is a Jew which is one inwardly, and Circumcision is, that of the Heart, in the Spirit, and not in the Letter, whose praise is not of Men, but of God.* Where we see by the way that the Major Part is not alwaies the better Part, but thereof I haue spoken <sup>a</sup> before. † *Piscator* goes an other way, and makes the meaning of the Words of this Verse to be this: *Many* ] All for the most part, the common Sort of Men, weary of these *Troubles*, when they heare that I am designed from Heauen to be their *King*, and yet to be persecuted thus by *Saul*, say, *Oh that some would bring it to passe, that we might enioy some Good*, that is, Peace, and Worldly Happinesse. Which sence if the Reader will, he may take with good Probability. But what is the *Answer* to the Question here? The *Answer* followeth.

Verf. 7. *Lord, lift thou up the Light of thy Countenance upon vs.* ] Concerning the Word *Lord*, I haue spoken <sup>a</sup> before. The Answer here is not by way of *Narration*, but a great deale more significantly by way of *Obsecration*. Would we then knowe wherein this *Felicity*, this chiefe *Good* doth consist? It is in the *Light of Gods Countenance*, that is, in Gods Favours towards vs. For as Mens Favour is declared by the Countenance that they shewe, *Imago* <sup>b</sup> *Tully de Orat. Animi Vultus est, Indices Oculi: The Countenance*, <sup>c</sup> *Tully*, is the *Image of the Mind*, and that which paints out the *Countenance to vs*, are the *Eies*: So by an vsuall Figure in holy Scripture, the Countenance of the Lord, as it is said to be an *Austere*, and a *Clowdy Countenance* vnto the *Reprobate*, so is it *Louely and Gratiuous* to his *Children*. In the *light of the Kings Countenance*, <sup>d</sup> saith *Solomon*, is *Life*, and his favour is as a *Clowd of the latter Raine*. And if it be so in a *Kings Countenance*, who oftentimes is pleased to *Day*, to *Morrow* is displeased againe, who

at one and the selfe same time is contented that *Haman* should be invited with him to a Feast, and before the Cloth be taken away, giues him a paire of *Galaws* for a *Grace-cup*; how is it in the light of the Countenance of the King of Kings, <sup>†</sup> with whom is no variableness, neither shadow of turning. Again, <sup>†</sup> *Iesus Christ* the same Yesterday and to Day, and for ever. O put not your trust in Princes, <sup>†</sup> saith David, nor in any Child of Man; for there is no helpe in them. *S. Austen* hath an excellent speech to the selfe same purpose we haue in hand. Some places of Refuge there are, <sup>†</sup> saith he, whereunto if a Man fly, hee is in worse case then he was before. As for example thou retainest to some Great Man in the World, thereby to make him thy Friend, & thou supposest thy selfe secure. And yet for all that, there are such *Vncertainties* in this World, and the Falls of great Men are so common, that when thou hast gotten thee such a Refuge thou hast a great deale more cause to feare, then ever thou hadst before.

Verf. 8. Thou hast put Gladnesse in my Heart, since the time that their Corne, and Wine, and Oyle increased. An effect of the Light of the Countenance of God: Delight, and Ioy, and Gladnesse of Heart. *Mihi crede, res seuera est verum Gaudium.* Beleeue it, <sup>†</sup> saith *Seneca*, true Ioy indeed is a matter of much Gravity. Wee may see it by our Prophet here, who had not that Ioy that is described by the Preacher, to bee as the <sup>†</sup> Crackling of <sup>†</sup> *Thornes* vnder a Pot, or as a <sup>†</sup> Lifting up of the Voice with <sup>†</sup> Laughter: No; but Ioy he had notwithstanding, and such Gladnesse of Heart, as that the Gladnesse of his Enemies, who had all things in such abundance, Corne, and Wine, and Oyle, was nothing comparable therevnto. Even in laughter, <sup>†</sup> saith *Solomon*, the Heart is sorrowfull; and the end of that Mirth is Heauinesse. *Dionysius* the Tyrant of *Sicily*, expressed this, no man better. The Story is at large both in <sup>†</sup> *Tully*, and <sup>†</sup> *Macrobius*.

The Increasing here of their Corne, and Wine, and Oyle  
O thus

<sup>†</sup> Esther. 7.9.

<sup>†</sup> Iam. 1. 17.

<sup>†</sup> Heb. 13. 8.

<sup>†</sup> Ps. 146. 2.

<sup>†</sup> Aug. in Ps. 45.

<sup>†</sup> Tanta tamen  
huius Saculi in-  
certa sunt, & ita  
Potentium Rui-  
ne quotidiane  
crebescunt: ut  
cum ad tale Re-  
fugium confuge-  
ris, plus ibi ti-  
moris incipias.

<sup>†</sup> Senec. Epist.

<sup>†</sup> 1. 3. ep. 23.

<sup>†</sup> Eccles. 7. 5.

<sup>†</sup> Eccles. 2. 1. 20

<sup>†</sup> Prov. 14. 13.

<sup>†</sup> Tull. Tuscul.

<sup>†</sup> Quest. 1. 5.

<sup>†</sup> Macrobius in

<sup>†</sup> Som. Scip. l. 1.

<sup>†</sup> c. 10.

thus specified, doth intimate vnto vs their time of Harvest. Which three Commodities were so great in the Land of *Canaan* their Country, as that it was oftentimes called by the Holy Ghost, *A Land that floweth with Milk and Honey*. Now their Ioy in Harvest was so great, as that the Prophet *Esay*, when hee would expresse great Ioy indeed, thought good to fetch his Comparison from thence. *They say*,<sup>f</sup> saith he, *before thee according to the Ioy in Harvest*. Which Ioy, no doubt, is the greater, by reason of such Multitudes as then Ioy together. *When many Ioy together*, saith *S. Austen*, *each Mans Ioy is more Feruent, for that they inflame one another*. But yet when all comes to all, the Ioy in Harvest is but Earthly Ioy, and therefore well may the Prophet here preferre his Ioy before that. For howsoever it be here read, *Thou hast put Gladnesse in my Heart*, since the time that their Corne, and Wine, & Oyle increased: yet more agreeable to the Hebrew is that in our last Translation, as also in the Former before, *Thou hast put Gladnesse in my Heart, more then in the time that their Corne, and their Wine increased*. And againe, *Thou hast given me more Ioy of Heart then they haue had, when their Wheat and Wine did abound*.

<sup>a</sup> The Abridgment of the Booke which the Lincolne-shire Minist. deliuered to his Maiesty. p. 15.  
<sup>b</sup> *2<sup>d</sup> in 1<sup>o</sup> v. 9. Grace.*

Yea but here <sup>b</sup> Exception is taken for adding of Oyle, seeing it is not in the *Hebrew*. It is true, it is not, but is it not in the <sup>i</sup> *Greeke*, or in the *septuagint*? Is it not in that from whence the *Psalter* is translated for the most part, without reference to the *Hebrew*? Were it a matter in controversie, & that the *Greeke*, and the *Hebrew* were contrary, no doubt but we should be tried by the *Hebrew* rather, but seeing it is about such Additions, as more copiously explicate the meaning of the Text, what need so much adoe, about Trifles and Nisles only. Wherefore now to the Matter in hand.

<sup>1</sup> *Aug. de Verb. Dom. Ser. 5.*

Worldly Ioy when it is caused by reason of Wealth, is commonly but briefe, and of a short continuance. *How many Rich Men Yesterday*,<sup>1</sup> saith *S. Austen*, *and to Day but Poore,*

Poore, how many haue gone Wealthy to Bed, and by reason of  
Theeves that haue robd them in the Night, haue awaked in  
the Morning as poore, as poore might bee. Our Age hath  
scene within the space of an <sup>m</sup> Houre, by casualty of Fire, <sup>m</sup> The lamen-  
and that at Mid-day to, the Wealthiest in a City as poore table burning  
as Iob. of Teuerion,  
A<sup>o</sup> 1612.

*Va tibi Ridenti quia mox post Gaudia Flebis,*  
is a Verse, one <sup>m</sup> saith, that comprehendeth in it all the <sup>n</sup> Goclen. de  
Eight parts of Speech, like as <sup>a</sup> Homer in a Greeke Verse <sup>n</sup> Risi.  
comprehended the like. I shall not need now at this time <sup>o</sup> Plutarch. Pla-  
to examine that in the Latine, but sure I am it compriseth <sup>ton. Quast.</sup>  
in it, all Worldlings whatsoever, our Saviour speaking to <sup>Quast. 9.</sup>  
all, when he spake vnto them in Prose, <sup>p</sup> Woe be to you that <sup>p</sup> Luc. 25.  
*Laugh now, for you shall Mourne.* But is the Ioy of the  
Godly such, and shall it last no longer then so? Nay, but  
he saith to them, *Your Heart shall Reioice, and your Ioy nee*  
*Man taketh,* that is, shall be able to take, from you. <sup>p</sup> Ioh. 16. 22.

Verse. 9. *I will lay me downe in peace, and take my rest,*  
*for it is thou Lord only that makest me dwell in safety.* The  
Prophet in the former Psalme told vs what he had done,  
*I laid me downe,* <sup>r</sup> saith he, *and slept, and rose up againe, for* <sup>r</sup> Ps. 3.  
*the Lord sustained me:* he tells vs here what he would doe.  
Both come to one reckoning, both intimating vnto vs that  
for all our Nights past which wee haue slept heretofore,  
for all we shall sleepe hereafter, as long as our Lines shall  
last, we haue beene, wee are to be, beholding to the Lord.  
*Except the Lord keep the City,* <sup>r</sup> saith David, *the Watchman* <sup>r</sup> Ps. 127. 2.  
*waketh but in vaine,* and except the Lord keep our Bodies  
at that time, the Cities of our Soules, the Sleepers sleep but  
in vaine nether. How quickly are we gone in the turning  
of an Hand? Truly as the Lord liueth, and as thy Soule li-  
ueth, <sup>r</sup> saith David to Iona than, *there is but a Step between* <sup>r</sup> 1 Sam. 20. 3.  
*me and Death.* Truly many times there is in this case not  
so much. Let but our Spittle mistake the Passage, which is  
easily done in the Night time by reason of the Rewme, &  
how irrecoverably may we be gone. The <sup>n</sup> Epiglottis, or <sup>n</sup> French A-  
cadem. Pais <sup>n</sup> c. 16.  
O 2 little

little *Tongue* that closeth the amplitude of *Larinx*, or the top of the Rough *Artery*, as the Cover of a Pot, how doth it still saue vs from dayly and deadly Dangers? Howbeit the Dangers here meant are not so much in regard of such Infirmities, as of the Cruelty of Enemies who would haue done by our Prophet, as *Abishai* would haue done by King *Saul* when he found him fast asleep, would but *David* haue said the word. God, \* saith *Abishai* to *David*, hath deliuered thine Enemy into thine Hand: now therefore let me smite him I pray thee, with the Speare even to the Earth at once, and I will not smite him the second time. But I haue spoken on this Argument in the *Psalme* 7 before. Inow conclude with that of *David* in another of his *Psalmes*, 2 If the Lord himselfe had not beene on our side, now may Israel say, if the Lord himselfe had not beene on our side, when Men rose vp against vs, they had swallowed vs vp quicke, when they were so wrathfully displeased at vs. Tea the Waters had drowned vs, and the Streame had gone ouer our Soules.

And thus much of this *Fourth Psalme*, concerning which, if any be desirous to haue more said of it then is, I referre him to that which *S. Austen* hath in his Booke of *Confessions*, where speaking of the *Psalmes* in Generall, and Particularly of this *Fourth Psalme*: I would the *Manichees*,<sup>a</sup> saith hee, had beene by me (so I had not knowne of it) when I had occasion to read the *Psalmes*, especially the *Fourth Psalme*: and then he recites it wholly word by word, and makes a Paraphrase therevpon: as if it touched those *Hereticks* as neere, as neere might bee. Nor can I here forget what *Erasmus* saith of this *Psalme*. This one *Psalme* alone,<sup>b</sup> saith he, as short as it is, would suffice vs for *Saluation*, did we but Vnderstand what we read therein, and what we Vnderstand, did we but Practise in our Liues. Indeed Practise is all in all. For haue we in our Crosses & Calamities that doe betide vs, any recourse vnto the Lord? No surely not a whit. Little difference now adaies, nay none at all betwixt

\* 1. Sam. 26. 8.

7 Exposit. on

Pf. 3. 5. p. 70.

2 Pf. 124. 1.

<sup>a</sup> Aug. Confess.  
l. 9. c. 4.

<sup>b</sup> Erasm. Op.  
Tom. 5. in Pf. 4.  
p. 246.



betwixt *Turkes* and *Infidels* once wronged, & those that beare the Name of *CHRISTIANS*. Every Man now quits himselfe with like for like, and is his owne Caruer. Or if he be of a brauer Spirit then ordinary, then is hee <sup>c Gen. 4. 23.</sup> *Lamech* streight, or a <sup>d Examinat. and true Relat. &c.</sup> *Bertram*, though he play the part of *Iudas* too, in mytthering himselfe when he hath done. We are like for all the World the *Cat* in the <sup>e of the Mur- ther of St</sup> *Fable*, as demure as may be, till wee are crossed, but then let a little <sup>JOHN TYN- DAL. A<sup>o</sup> 1616.</sup> *Monse* runne by, suppose some petty Iniury norworth the speaking of, and all our demurenesse is quite dashed, and <sup>c Mat. 27. 5.</sup> streight wee prooue, <sup>d Act. 1. 18.</sup> *Cat* after kinde. strange it is to consider vpon what slight occasions, what Hurly burlies haue beene in the World. Let me speake it in <sup>e Esop. Fab.</sup> *Michael* <sup>Gr. & Lat. Fab. 172.</sup> *Montaigne* his Words, & Our greatest *Agitations*, haue <sup>f Nos plus grandes agitations, ont des ressorts & causes vici- cles.</sup> *strange Springs*, and ridiculous *Causes*. What ruine did our <sup>g Poue la querelle d'une charrette de peaux de mouton.</sup> *late Duke of Burgundie* run into, for the *Quarrel* of a Cart load of *Sheepe-skins*? And was not the *grauing* of a *scale*, the <sup>h Les Essais de Michael. Seigneur de Montaigne. l. 3. c. 10.</sup> *cheefe Cause* of the most horrible *Breach* and *Topsy-turvy*, that ever this Worlds *Erame* endured? For *Pompey* & *Cesar* are but the new *Buddings*, and continuation of two *ashers*. And a little after: *Poets* haue most iudicially lookt into <sup>i Tull. Offic. l. 2.</sup> this who but for an *Apple* haue set all *Greece* and *Asia* on <sup>k Vid. D. Prideaux his Two Sermons of Christs Counsell for ending Lavy Cases.</sup> *Fire* and *sword*. We learnt it in *Turkies* Offices long agoe, but we left it at *schoole* behind vs as soone as we left the *schoole*.<sup>h</sup> *Conuenit à Litibus quantum liceat ( & nescio an paulò plus quam liceat ) abhorrentem esse. Est enim non modo liberale, paulum nonnunquam de suo iure decedere: sed interdum etiam fructuosum.* Which were it englished as it should be, would teach *English Men*, how convenient it is as much as may be, and happily more then well may be, to abhorre *BRABLING* & *LAWING*. For that it is not only a point of *Ingenuity* sometimes to yeeld a little of our *Right*, but there is also *Profit* in it. But thus much of this *Psalme*.



## PSAL. V.

## Verba mea Auribus.

- 1 **P**onder my words, O Lord, consider my Meditation.
- 2 Obearken thou vnto the voice of my Calling, my King and my God: for vnto thee will I make my Prayer.
- 3 My Voice shalt thou heare betime, O Lord: early in the Morning will I direct my Prayer vnto thee, and will looke vp.
- 4 For thou art the God that hast no pleasure in wickednes: neither shall any Euill dwell with thee.
- 5 Such as be Foolish shall not stand in thy Sights: for thou hatest all them that worke Vanity.
- 6 Thou shalt destroy them that speake Leasing: the Lord will abhorre both the Blood-thirsty, and Deceitfull man.
- 7 But as for me I will come into thy House, euen vpon the Multitude of thy Mercy: and in thy Feare will I worship towards thy holy Temple.
- 8 Lead me O Lord in thy Righteousnes, because of mine Enemies: make thy way plaine before my Face.
- 9 For there is no Faithfulness in his mouth: their inward parts are very wickednes.
- 10 Their Throate is an open Sepulchre: they flatter with their Tongue.

11 Destroy

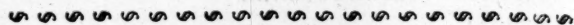
- 11 Destroy thou them O God, let them perish through  
their owne Imaginations: cast them out in the  
multitude of their Vngodlines, for they haue re-  
belled against thee.
- 12 And let them that put their trust in thee, reioyce:  
they shall euer be giuing of Thanks, because thou  
defendest them, they that loue thy Name, shall be  
ioyfull in thee.
- 13 For thou Lord wilt giue thy Blessing vnto the Righte-  
ous, and with thy fauourable kindnes wilt thou  
defend him as with a Shield.

\*\*\*\*\*

### THE ANALYSIS.

**T**His Fifth Psalm of David, as it is a Prayer in general,  
so is it a *Combination*, and Bundle of *Prayers*, con-  
taining in it many *Severals*, as it were so many severall  
Suits. Here is a *Prayer* for Himselfe, here is a *Prayer* a-  
gainst his Enemies, and here is a *Prayer* for the Church:  
or to goe more particularly to worke as we haue done in  
the former Psalmes, Verse by Verse, our Prophet perfor-  
meth in this Psalm three severall Things; *First*, by the  
way of Preface, hee prepareth, as it were, the Heart of the  
Lord to giue him Audience now at this time, and that in  
the *First*, and *Second* Verses. *Secondly*, he proposeth two  
Things: *First*, his Confidence, and Trust, that he hath in  
the Lord, in regard whereof he will be bold to approach  
vnto Him, as it is in the *Third* Verse: *secondly*, his Argu-  
ments, and Reasons, confirming that his Confidence,  
drawne partly from the Persons of his Enemies, who are  
hated, and detested of God, as it is in the *Fourth* Verse, in  
regard whereof they shall not only not bee able to stand  
before

before him, as it is in the *Fift*, but they shall be all of them confounded, as it is in the *Sixt* Verse; partly from his owne Person, for that trusting in the Mercies of God, he will reverently come vnto him, as it is in the *seamenth* Verse. Thirdly, he makes his Petition to God, partly to direct him in the Course of his Life, by reason of his Enemies, and that in the *Eight* Verse; whom he describeth inside, and our-side in the *Ninth*, and *Tenth* Verses; partly to destroy those his Enemies, as it is in the *Eleventh* Verse; that so the Godly may haue comfort thereby, as it is in the *Twelke*, and *Thirteene* Verses. And thus much of the *Analysis*.



**V**ERSE 1. *Ponder my Words O Lord, consider my Meditation.* Concerning the Word, **L O R D**, I haue spoken<sup>a</sup> before. *Prayers*<sup>b</sup> saith Reverend Hooker, are those<sup>c</sup> *Calues* of Mens Lips, those most gracious and sweet<sup>d</sup> *Odours*, those rich<sup>e</sup> *Presents* and *Gifts*, which being carried vp into Heauen, doe best testifie our duxifull Affection, and are for the purchasing of all Favour at the Hands of God, the most vndoubted *Meaxes* we can vse. Now *Prayer* is twofold, namely *Vocall*, by way of Voice, when as we vse Words to that purpose: or *Mentall*, when we vse no Words, but onely the Conceits of our Minde. According to both these waies did the Godly vse to pray; and though most commonly the Former way, yet sometimes the Latter to. So<sup>f</sup> *Moses*, so<sup>g</sup> *Hannah*, and *S. Austen* speaking of himselfe, *My Confession, oh my God*<sup>h</sup> saith he, *is made in thy Sight secretly, and yet not in secret*, Tacet enim strepitu, clamat affectu, it makes no noyse at all by way of sound, and yet is it clamorous by reason of her Lowe. And *S. Gregory* to this purpose, *They are not our Words*<sup>i</sup> saith he, *but our Desires, that yeeld a most forcible Sound in the most secret Eares of God. For if we aske Eternall Life onely* with

<sup>a</sup> *Exposit. on Pl. 3. 1. p. 64.*

<sup>b</sup> *M<sup>r</sup> Hooker Eccles. Pol. 1. 5. §. 23.*

<sup>c</sup> *Hosea 14. 3.*

<sup>d</sup> *Rev. 5. 8.*

<sup>e</sup> *Act. 10. 4.*

<sup>f</sup> *Exod. 14. 15.*

<sup>g</sup> *1. Sam. 1. 13.*

<sup>h</sup> *Aug. Confess.*

<sup>i</sup> *1. 10. c. 2.*

<sup>i</sup> *Greg. in Iob*

*1. 22. c. 18.*

with the Mouth, and desire is not in Heart, *Clamantes tacemus*, for all our crying, we are indeed but dumb: but if wee desire it from the Heart, though we speake neuer a word, *Tacentes clamamus*, though we hold our peace, yet we doe cry. Thus the Prophet here in this Place, hee hath his *Vocal* Prayer, and his *Mentall*, he hath his *Words*, and his *Meditation*, and in our *Private Devotions* at Hoame, it is all one to God aboue, whether we vse the One, or the Other, *As our Eares* <sup>1</sup> *saith S. Austen*, are to our *Words*, so are Gods Eares to our *Thoughts*: and againe in an other place, <sup>1</sup> *Aug. in Ps. 148* *& Hom. 16.* *We* <sup>m</sup> *saith he*, heare not One the other, without the Benefit, <sup>m</sup> *Aug. in Ps.* *as of our Lungs, so of our Tongues*, *Cogitatio tua Clamor* <sup>141.</sup> *est ad Dominum*, thy very *Thoughts* are shrill in Gods Eares.

But what saith the Prophet here concerning these Words, and Thoughts? *Ponder? Consider? Ponder my Words? Consider my Meditations?* Why? to whom doth he speake? to whom doth he vse these Words? Speakes he not vnto the Lord? doth hee not vse them to God aboue? And is it fit that *Dust* and *Asbes* should thus speak vnto Him? Say but to thy Fellow Creature, if once he bee aboue thee in Authority, and I meane that Lawfull Authority, <sup>n</sup> *quàm illi Deus Homini in Homines dedit*, which to him being a Man, God hath giuen him ouer Men, <sup>n</sup> *Aug. ep. 160.* *Sir, Consider my Suit, ponder that I haue spoken vnto you, weigh it well before you iudge*, and will hee not presently take it in snuff, and thinke you haue done him great wrong, as if you did call his Wits in question? But oh the Loue of our Creator, that disdaines not to be call'd vpon euen in these Termes, *Ponder, Consider*, that Magistrates may learne in like sort to giue poore *Suiters* leaue, if somtimes transported, and carried away with the eagernes of their *Affections*, they chance to forget good Behaviour. Memorable is that of a poote Woman, who hauing a Suit to King *Philip of Macedon*, and hearing him say that he was not at leisure to heare her, *Noli ergo regnare* <sup>o</sup> *saith She,* <sup>o</sup> *Plutarch.* *Apoptib,* *then*

*P* Terent. *And.*  
*Act.* 2. Sc. 2.

*1* Heb. 12. 10.

*1* Mat. 6. 7.

*†* Ovid. *Met.* 12.

*1* Multiloquium  
zum adhibetur,  
cum circa Fidem  
etc. P. Martyr  
in 1. Sam. 1. 12

then be not at leisure to be a King ; which bold, and audacious Answer of Hers, the King admiring, and taking in good part, gaue audience to *Her* presently, and not to *Her* only, but also to Other besides. How many Petty other *Magistrates* would haue taken an other course, and haue sent her where *She* should haue learn'd, at least wise haue bene taught better Manners. Yet would I not haue *Suitors* to be too-bold neither. *Davus* neuer spake better, then when he said to his young Master, somewhat displeased with his Father, *Pater est Pamphile, difficile est.* No more of that *Pamphilus*, if you loue me. Remember he is your *Father*, and there is no dealing with him in this kind. Now *Magistrates* are as *Fathers*. And if the *Apostle*, speaking of *Fathers*, *1* saith, they chasten vs after their owne Pleasure, and yet we giue them *Reverence*, how much more should we performe the selfe same *Reverence* to the *Fathers*, not of *Vs* only, but also of our *Country*. Our Prophet goeth on.

Verse 2. *Oh hearken thou vnto the Voice of my calling, my King, and my God, for vnto thee will I make my Prayer.*] Did I say our Prophet goeth on? Nay it seemes he is no farther then he was before, for what doth he say in these Words, which he said not in the Former? And yet there are not here those vaine Repetitions, such as our *Saviour* findeth fault withall in the *1* Gospel of *S. Mathew*. There is no *Βατλογία*, no vaine Babling here, such as his, who was the *Primum Mobile*, or rather the *Primum Nobile* in that kind:

*†* *Montibus (inquit) erant, & erant in Montibus illis:* No: there is no superfluity in these Words. *Then is it to be* accounted *Βατλογία*, vaine Babling, *1* saith *Peter Martyr*, when as we multiply Words without Faith, and Spirit, persuading our selues we shal be heard for our many Words sake. This was farre no doubt from our Prophet here, who was so farre from being without Faith, that as *S. Thomas* to our *Saviour* Christ, when as our *Saviour* had said vnto him,



him, *Be not faithlesse, but beleening*, said presently there-  
vpon, *My Lord, and my God*, so King David here in this <sup>c Ioh. 10. 28.</sup>  
Place, *My King, and my God*. In which Words, let vs  
consider both the Matter, and the Manner.

The Matter is, that he stileth him, KING, and GOD:  
King in regard that hee is the Soveraigne Emperour and  
Ruler ouer the whole World, and so he is as S. Paul in his  
Epistle to Timothy, a King *Eternall, Immortall, Inuisible*: <sup>u I. Tim. 1. 17.</sup>  
and hee is styled elsewhere by David, *The King of* <sup>x Pl. 24. 7. 8. 9.</sup>  
*Glory*, and that oftentimes in one Psalm: *God*, in regard <sup>10.</sup>  
he is a most powerfull spirituall Substance, *Ineffable, In-*  
*comprehensible*, of whom we may more easily say, <sup>y Aug in Ps. 85.</sup>  
saith *S. Austen what he is not, then what he is.* And againe, *All*  
*things* <sup>z saith he, may be spoken of God, and yet nothing wor-</sup> <sup>z Aug in Ioh.</sup>  
*thily may be spoken of him.* Nihil latius hac Inopia, *Nothing*  
*more large and ample then this Scarcity, this Want.* <sup>Tract. 13.</sup>

The Manner is, that he stileth him here, *My King,*  
*and my God*. There is <sup>a saith Luther in Pronounes, much</sup>  
Vehemency, and Power. *In worldly Affaires* Meum, and <sup>a Luth. in Gal.</sup>  
*Tuum, Mine, and Thine*, it is said, *they marre all*, sure I am <sup>6. 1.</sup>  
*they are the Causes of much bragling in the World*: but  
*Meum* in Spirituall Affaires is so farre from marring, that  
indeed it makes all. Of the Words, *My God*, I haue spo-  
ken <sup>b before</sup>, but that the Prophet here saith, *My King* to,  
it is much remarkeable. For what was the Prophet but a  
King himself? He then calling God his King, resigneth (as  
it were) to God his Crowne, and Dignity. So the foure  
and twenty Elders in the Revelation of S. Iohn, they cast  
their Crownes before the Throne, saying, <sup>c Thou art wor-</sup> <sup>c Rev. 4. 10.</sup>  
*thy, O Lord, to receiue Glory, and Honour, and Power: for*  
*thou hast created all things*, and for thy Pleasure they are, <sup>d Senec. Thyest.</sup>  
and were created. Indeed, *Omne sub Regno gravioze Reg-*  
*nnum est*, saith <sup>d One</sup>: and againe an <sup>e Other</sup> to this pur-  
pose, <sup>e Horat. Carm.</sup>  
*Regum timendorum in proprios Grege,*  
*Reges in ipsos Imperium est Iovis.* <sup>13. Od. 1.</sup>

As Kings are ouer Men, so God is ouer Kings, and Kings though they haue no Superiour here on Earth, yet they haue One aboue, whose Eyes are ouer them in al their doings. Kings are free<sup>f</sup> saith S. Ambrose, from being to be punished for their Offences<sup>g</sup>. their Temporall Lawes take no hold of them, by reason of the Power themselues haue, and yet howsoeuer they are safe in regard of that Power, they are notwithstanding subiect to God, in regard of Faith, and Devotion. And S. Austen to like purpose, Kings of the Earth are terrible<sup>h</sup> saith he, yet He more terrible then all, that terrifies earthly Kings. Nor meanes he the Pope neither. Nay, so farre was he from acknowledging his Vicar-ship from God, that he frankly acknowledgeth it in Earthly Kings, Rex adoratur in Terris,<sup>h</sup> saith he, quasi VICARIVS Dei. It is the King (not the Pope) that is adored here on Earth as the VICAR of God, or Gods VICEGERENT.

<sup>f</sup> Ambros. Tom. 4  
De Apolog. David.

<sup>g</sup> Aug. in Ps. 75

<sup>h</sup> Aug. Tom. 4.  
Quaest. ex Novo  
Test. qu. 91.

<sup>i</sup> Lyra in hunc  
Ps.

<sup>j</sup> Iansen in hunc  
loc.

<sup>k</sup> Liv. Dec. 1.  
65.

Verſ. 3. My Voice shalt thou heare betimes, O Lord : earely in the Morning will I direct my Prayer vnto thee, and will looke vp.] The Hebrewes<sup>i</sup> saith Lyra, haue not the Optatiue Mood, and therefore vse the Future of the Indicatiue instead thereof. so that Shalt thou heare in this place, is as if the Prophet here wished that the Lord would heare indeed, and that betimes. Iansenius in his Noates hereupon, The Prophet saith,<sup>j</sup> saith he, thou shalt heare out of a certaine Confidence he had, that God would heare him, or els the Future is put for the Imperatiue, Heare them. For that is frequent with the Hebrewes. And my Paraphrasis saith he, sheweth both. I haue heard that some of our Schoolemaisters are like in the Latine Tounge to loosevs the Optatiue Mood to, in that they teach it not their schollers, but cause them to skip it ouer, because of taking Gods Name in vaine. Surely in my opinion, such schoolemaisters deserue such vsage as the schoolmaister in<sup>k</sup> Livy had, by that noble Camillus the Roman. But ynough of this, least they strike me with their Ferula. I proceed,

This

This *Betimes*, and this *Earlines*, the Prophet explicateth vnto vs more particularly in an other Psalm, *My Soule fleeth vnto the Lord*, saith he, *before the Morning Watch*, I say *before the Morning Watch*: it is as if hee had said, before the Sun it selfe was vp. *S. Ambrose* alluding hereunto, *Let a devoted Spirit* saith he, *prevent the Morning*, let it participate of the Night, that it may be illightened by Christ, before the Earth be illuminated by the Rising of the Sun. And indeed if *Demosthenes* were so agreeved, that Handy-crafts-Men in a Morning should be at their *Annyles*, before himselfe could be at his Study, how much more should it grieue vs to be preuenied by them, nay by *Demosthenes* himselfe in an early carriage of this Busines. The Night *S. Chrysostome*, was not made to this purpose, that we should sleepe all the time, and lye looking on our Beds. The manuary Trades, and Horse-keepers, and Marchants, can witnesse so much vnto vs. The Church it selfe riseth at Midnight: Rise thou also as doth the Church. Mark the Motion of the Stars, the deep Silence of all things then being, their rest they then enioy, and admire the Providence of God aboue. Then is thy Soule more pure, more light, and subtle, more lofty, and quick. The very Darknes it selfe, and that great Silence, may induce thee to much Contemplation. And againe a little after: Look towards the City, and thou shalt heare no noise at all: cast thine Eye on thy owne House, and all thy Family shall seeme vnto thee as if they lay in their Graues, or Sepulchres. All this may stirre thee vp to high, and beauenly Meditations.

But what is meant here by the Prophets *Looking vp*? Earely in the Morning will I direct my Prayer vnto thee, & will looke vp. It is as if he had said, he would expect, and hope for somewhat from aboue. Like as *Peter*, and *Iohn*, going into the Temple to pray, & saying to the Creeple that lay in their way, *Respite in nos*, Look on vs, they put him in good comfort, that he should receiue somewhat of them. Thus the Prophet *Micah*, I will looke vnto

<sup>c</sup>TSAPPAH. to the Lord: I will wait for the God of my Salvation, the  
 in Piel, T S I P- Prophet vsing the selfe-same Word, that is vsed here in  
 PAH. this place.

Verf. 4. For thou art the God that hath no pleasure in  
 Wickednesse: neither shall any euill dwell with thee. It is His  
<sup>Calvin in hunc</sup> Note vpon this place even in these very Words, **DEVM**  
<sup>loc.</sup> **NON ESSE PECCATI AVTHOREM**, God is not the  
 Author of Sinne, whom our Adversaries with open  
 mouth continually yelp against, as if he maintained that  
 he were. In saying, <sup>a</sup> say the Rhemists, that they shut their  
<sup>a Rhem. in Mat.</sup> owne Eyes, which S. Paul also repeateth, **Act. 28**, he teach-  
<sup>13. 15.</sup> eth vs the true understanding of all other Places, where it  
 might seeme by the bare words that God is the very Author,  
 and Worker of this Induration, and Blindnesse, and of other  
 sinnes: which was an old condemned Blasphemy, and is now  
 the Heresie of Calvin. So Campian, who laies it to the  
<sup>x Camp. Rat. 8.</sup> charge of vs all, These, <sup>x</sup> saith hee, are their owne  
 Axioms: God is the Author, and Cause of Sinne, Wil-  
 ling, Prompting, Making, Commanding, and Working it, &  
 therein governing the wicked Connells of Naughty Men. The  
 Adultery of David, and the Treason of Iudas, was as pro-  
 perly the Worke of God, as was the Calling of S. Paul. And  
 Durans <sup>7</sup> seconds him. But Dr Bishop out-strips them all,  
 (I alwaies except that **PLVTO** of theirs, <sup>2</sup> Wright the  
<sup>7 Durans in</sup> Priest, who shames not to say that wee Protestants make  
<sup>Whitak.</sup> GOD worse then the **DIVELL**) but Dr Bishop hath this  
<sup>x Wrights Arti-</sup> in part by D. Passage: An other Opinion some of them hold, <sup>a</sup> saith he, to  
<sup>cles answered</sup> wit that God who hath beene alwaies by Good Men esteemed  
<sup>in part by D.</sup> the Author of all Good, &c. is become the Author, Plotter,  
<sup>Barlow after-</sup> Promoter, and Worker of all the Wickednesse and Mischiefe,  
<sup>wards Bish. of</sup> that is, or hath beene, committed in the World. This is the  
<sup>Lincolne: wholly</sup> <sup>a</sup> D. Bishop Sec. Doctrinne, saith he, of Zuinglius, with him agreeth Bucer, of  
<sup>by D. Bulckley,</sup> the same accursed crew was Melancthon, But the Principall  
<sup>and M. Wotton.</sup> Procter and Promoter of this Blasphemy is CALVIN. And  
<sup>a D. Bishop Sec.</sup> who would not now thinke but that Calvin were guilty  
<sup>Part of the</sup> indeed. Howbeit the Rhemists haue had a **FVLCR**, as al-  
<sup>Reformat. of a</sup> so  
<sup>Cath. Prefat.</sup>  
<sup>S. 10.</sup>

for a CARTWRIGHT; *Campion* and *Durham* a WHI-  
 TAKER: *Wright* a BVLCKLEY, and a WOTTON: Bi-  
 shop an ABBOT: that haue quitted *Calvin*, and *Vs* of  
 this starke staring Sclander. The truth is we all teach, and  
 that with vniforme consētr, as that worthy<sup>b</sup> Doctor de-  
 liuereth, that Mans Sinne is wholly of himselfe by corrup-  
 tion of Nature, and that from his owne Heart, as from a  
 poisoned Root proceedeth all the Wickednesse of his  
 Life: to God we attribute no more but that he voluntari-  
 ly permitteth, and wisely ordreth, and iustly vseth to his  
 purposes the Sinne of Man. For as the<sup>c</sup> Beames of the  
 Sunne drawe from a dead Carrion a noysome and filthie  
 saour, whereof the Sunne cannot possibly be said to bee  
 the Cause, which with the same Beames causeth from the  
 Violet, and the Rose a pleasing and delightfome smell, but  
 the whole matter thereof ariseth from the Carrion or  
 Carcas it selfe: euen so God by the secret operation of  
 his vnsearchable Power findeth meanes to drawe forth  
 the sin, and Wickednesse of Man, which yet he in no sort  
 worketh in him, but the whole Contagion and Filth there-  
 of ariseth from the Corruption of Man himselfe. All that  
 we say in this case may be proued by the *Fathers*, I by our  
*Adversaries* themselues, as against that Bishop in name,  
 that worthy Doctour, since a Bishop indeed, <sup>d</sup> hath well  
 obserued. And but that *D. Bishop* now of late hath put  
 Life into this Sclander, I should thinke by the *Doway Bi-*  
*ble*, and their Notes vpon this place, that his *Pucellowes*  
 are halfe ashamed to cast it any more in our teeth. Euen  
 this might haue taught *D. Bishop* some modesty, but how  
 should he haue plaid his Prizes then, and been so copious  
 in this point, who I suppose had that of *Tully* in his mind  
 when he began that Passage, *Quia Disertus esse possum,*  
*se contra ista dicere.* I will knit vp all this with those  
 excellent Wordes of an other Prelate of our Church,  
 who wrighting vpon <sup>e</sup> *Ionas*; God is of pure & Eternall  
 and can behold no Wickednesse, he hath laid Righteous-  
 nesse

<sup>b</sup> *D. Abbots*  
 Third Part of  
 the Defence  
 of the Reform.  
*Cath. p. 63.*

<sup>c</sup> *D. Abbot, lb.*  
*p. 66.*

<sup>d</sup> *D. Abbot. lb.*  
*p. 31.*

<sup>e</sup> *Tully Tusc.*  
*Quaest. l. 1.*

<sup>f</sup> *MyL. of Lond.*  
*on Ionas, Lect.*  
*18.*

<sup>g</sup> *Habac. 1. 13.*

<sup>h</sup> Esay. 42. 24.  
Amos. 3. 2.

ness to the Rule, and weighed his Injustice in a Balance, his Soule hateth and abhorreth Sinne, <sup>h</sup> I haue serued with your Iniquities. It is a Labour, Service, and Thraldome vnto him, more then Israel endured under their grieuous Taskmasters; his Law to this day curseth and condemneth Sinne, his Hands haue smitten and scourged Sinne, he hath throwen downe Angels, plagued Men, overturned Cities, ruined Nations, and not spared his owne Bowels, whilst hee appeared in the Similitude of sinfull Flesh; he hath drowned the World with a Flood of Waters, and shall burne the World with a Flood of Fire because of sin. The Sentence shall stand

<sup>i</sup> Rom. 2. 9.

immonceable, as long as Heauen and Earth endureth: Tribulation and Anguish upon every Soule of Man that doth evil of the Law first, and also of the Gentile. Seeing God then abhorres all Wickednesse, and can by no meanes away therewith, how ought wee also to frame our Liues accordingly therevnto. Our Saviour hauing shewed that hee came to fulfill the Law, and interpreting the Law concerning KILLING, to bee but Angry with our Brother vnadvisedly; and the Law concerning ADULTERY to be but to Looke on a Woman lustfully; and the Law concerning SWEARING to Swear not at all; and the Law of louing our NEIGHBOURS, to Love even our Enemies, his <sup>†</sup> Conclusion at length is, *Be ye therefore perfect even as your Father which is in Heauen, is perfect.* Agreeable wherevnto is that of the Apostle, <sup>i</sup> Follow Peace with all Men, and Holinesse, without which (Holinesse) no man shall see the Lord.

<sup>†</sup> Mat. 5. 48.

<sup>i</sup> Heb. 12. 14.

Verf. 5. *Such as be foolish shall not stand in thy sight: for thou hatest all them that worke Vanitie.* ] Who they are in Holy Scripture that are meant by Foolish, is evident to such as are conversant therein. They are in very deed sinners and Wicked Men, who despising the Wisdome of the Word of God, follow their owne Lusts and sinfull Appetites, and consequently betake themselues to the Wisdome of the Flesh. Now the <sup>m</sup> Wisdome of the Flesh is En-

<sup>m</sup> The carnall  
Mind. Last  
Translat. Rom.  
8. 7.

mity



mity against God: for it is not subiect to the Law of God, nei-  
ther indeed can be. No marvaile then though it bee here  
said they shall not stand in Gods sight, for what <sup>n</sup> Fellow-  
ship hath Righteousnesse with Vnrighteousnes, & what Com-  
munion hath Light with Darknesse. S. Austen giues the  
same reason, They shall not stand in his sight, <sup>o</sup> saith he, for <sup>o</sup> Aug in hunc  
that their Eyes, that is, their Minds, are in regard of the Ps.  
Darknesse of their sinnes reverberated or beaten backe a-  
gain by the Light of Truth. Gerunt secum Noctem suam.  
They carry their Night about with them, that is, not only the  
Custome of sinning more and more, but also the loue of it. We  
had the Phrase before in the P First Psalme, and the Iudge-  
ment there specified, is intimated here in this place. P Ps. 1. 6.

But the Reason is here annexed also why they shal not  
stand in his sight, namely for that *Hee hateth all them that  
worke Vanity.* Where first concerning *Hating*, if any bee  
inquisitiue how the Lord is said to *Hate*, seeing *God is  
Loue*, <sup>1</sup> saith S. Iohn, and where *Loue* is in the Abstract, <sup>1</sup> I. Ioh. 4. 16.  
there can bee no *Hating* at all: hee may bee answered by  
<sup>1</sup> Zanchini, that *Hatred* as it is a thing that is most com-  
monly in Men, a *Passion* and *Feeblenesse* of the Minde, so *Dei seu de diuin.*  
is it not in God, nor can be, for so is it *Vitious*: but *Hatred* <sup>attrib. 1. 4. c. 7.</sup>  
as it is a *Purpose* not to haue *Mercy* on the *Wicked*; or as  
it is a *Decree* to punish them; or as it is his *Displeasure*  
with them; so the *Scriptures* doe attribute it to him, and  
Truely and Properly it belongs vnto him. Hee maketh  
instance in these very words: *Thou hatest al them*, saith he,  
*that worke Iniquitie*, that is, thou dost not only abhorre  
them, but thou hast decreed to punish them, and so indeed  
thou doest. Is it not the *Property* of God to punish the  
*Wicked*, saith hee? Yes it belongs vnto his *Iustice*, and  
therefore *Hatred* saith he, *in that Sense that the Scrip-  
tures attribute it vnto God, agreeth truly vnto God, and is  
properly attributed vnto Him.*

Secondly, concerning *Vanity*, it is that which in an o-  
ther Word is cald *Iniquitie*, and therefore shall hee say in  
that

Q

c Mat. 7. 23. that day,<sup>f</sup> *Depart from mee ye that worke Iniquitie.* If the  
 Question be here asked why *Iniquitie* is cald *Vanitie*, and  
 the *Workers* thereof the *Workers* of *Vanitie*? It is therefore  
 cald *Vanity* for that *Iniquitie* in it selfe is a thing of no e-  
 steeme, and serueth to no vse. They trust in *Vanity*, saith  
 e Esay, 59. 4. the Prophet Esay, & speake Lyes, they conceale *Mischiefe*,  
 and bring forth *Iniquity*. They hatch Cockatrice Eggs, and  
 weane the Spiders Web. Their Webs shall not become Gar-  
 ments, nether shall they couer themselves with their Workes.  
 Nor is this spoken in that sence as those Words of the  
 u Eccles. 1. 2. Preacher were, *Vanitie of Vanities, saith the Preacher,*  
*Vanitie of Vanities, all is Vanitie.* For All there intima-  
 ted to be *Vanitie*, are all Temporall and worldly Things  
 in comparision of true Felicity, but the *Vanitie* here meant  
 is absolutely by it selfe without any reference to better  
 Things. In comparision of true Felicity, *Knowledge, Ri-*  
*ches, Authority* (howsoeuer Gods good Gifts) bee all of  
 them but Vaine: but *Mischiefe*, and *Iniquitie* haue a dee-  
 per dye in *Vanitie*.

Thirdly, whereas it is here said, *Thou hatest all them,*  
*that worke Vanitie*, the Categorical word [ALL] shewes  
 that he makes no difference at all, betweene *King & Sub-*  
*iect, Master and servant, Mistris and Maid, Bond, & Free.*  
 z A. 2. 10. 34. *Of a truth,* x saith S. Peter, *I perceau* e that God is no respec-  
 ter of Persons, but in every Nation he that feareth him, and  
 worketh Righteousnesse, is accepted with him. Right so may  
 it be said, *Of a truth* we may perceau, that God is no Re-  
 specter of Persons, but in every Nation hee that feareth  
 him not, but works *Iniquity* is hated of him. Which word  
*All*, in this place, is not so to bee taken neither, as if all  
 sinnes & all sinners were meant in generall: No, there are  
 Sinners and Sinnes of *Infirmity*, and there are Sinners &  
 Sinnes of *Iniquity*, Sinners and Sinnes of *Weaknesse*, and  
 Sinners and Sinnes of *Wickednesse*, or *Wilsulnesse*. Bee not  
 mercifull to them, y saith our Prophet, that offend of malici-  
 ous *Wickednesse*, & z keepe thy Seruant from presumptuous  
 Sinnes.

7 Pl. 59. 5.

z Pl. 19. 13.

sinner. Here if any are desirous to know how God could loue vs, who before our Conversion to Christ wrought Iniquity as well as others, S. Austen will informe him, <sup>a</sup> that God loued vs when as we wrought nothing but Vnrighteousnesse against him, and yet that it is said most truly here, <sup>a</sup> *Aug. in Euang. Ioan. tract. 110* Thou O Lord hatest al them that worke Iniquitie. For after a marvellous and heavenly manner, hee loued vs, even when he hated vs: for hee hated vs being such as himselfe had not made. And because our Iniquity did not altogether deface his Worke, hee knewe even in every of vs to hate that which we made, and to loue that which himselfe made.

Verſ. 6. *Thou shalt destroy them that speake Leasing, the Lord will abhorre, both the Blood-thirsty, and Deceitfull Man.* ] That *Leasing* is *Lying*, wee heard<sup>b</sup> before. <sup>b</sup> *Exposit. in Ps. 4.2 p. 93.* That *Lying* and *Deceitfulness* are both ioyned here with *Blood* argueth the haynousnesse of both. But of *Each* in their severall order.

First, concerning *Lying*, S. Austen hath wrote two Treatises thereof, the One, *De Mendacio*, the Other, *Contra Mendacium*, both in his *Fourth* Tome. In the Former he shewes in that *Speech* no lesse then *Eight* Parts. I mean he makes<sup>c</sup> mention of *Eight* sorts of Lyes: The *First* in the way of Religion: The *Second* when it is hurtfull to some, and profitable to none; The *Third*, when it is so profitable to some one, that it hurts another; The *Fourth*, when it is made vpon custome of *Lying*; The *Fift*, when it is made to please others withal; The *Sixt*, when vpon the demand of any man it profiteth some one, and hurteth no body besides; The *Seauenth*, when vpon the demande of the Magistrate it performeth as much; The *Eight*, when it hurteth none, and yet seemes to bee profitable for the preservation of Chastity. Now of all these he shewes that no *One* of them is lawfull, and often there repeats this of the Prophet here, and part of that in the Former Verse, *Odisti Domine omnes qui operantur Iniquitatem, perdes omnes qui loquuntur Mendacium*. Thou hatest all

<sup>a</sup> Zanch. in Ep.  
ad Ephes. c. 4.

all them that worke *Vanity*, thou shalt destroy them that speake *Leasing*. Zanchius <sup>d</sup> makes three sorts of Lyes: An *Officious* Lye, a *Pleasant* Lye, and a *Lye Pernicious*. He shewes how all condemne the *Last*; how the *Middlemost* is excused by some, and the *First* and *Formost* prayed by others. But as he is vtterly against all three, so

<sup>e</sup> Vid. Alberic.  
Gentil de Abu-  
su Mendac. c.

16.

<sup>f</sup> Arist. Eth. l. 4.

c. 7.

ought we also to be, whatsoever others haue <sup>e</sup> written in defence thereof. *Aristotle* herein shall haue the precedence of such Christians who speaking of a Lye, <sup>f</sup> shewes that it is κατ' αὐτοφάλογον & φαῦλον, *per se malum & vituperabile*, even in his owne nature naught and blame-worthy. And therefore that which the Father here, *David* deli- uers, his Sonne *solomon* doth second; when hee shewes

<sup>g</sup> Prou. 6. 17.

that a *Lying Tongue* is one of the <sup>g</sup> six things hated of God, & one of the *seauen* that is abomination vnto him, I will conclude this point with that of *S. Austen*, where- with he concludeth his second Book against Lying, <sup>h</sup> *Aut canenda Mendacia recte agendo, aut confitenda sunt panis- do: non autem cum abundant infelicitate viuendo, augenda sunt & docendo*. Wee are by well doing either to beware of Lying, or by Repentance to confesse our Lying, but in no wise when by bad liuing Lyes abound in vs, we are to make them superabound by teaching to Lye.

<sup>h</sup> Aug. Contra  
Mendac. c. 21.

Concerning the *Blood-thirsty*, no marvaile if the Lord <sup>i</sup> *Gen. 1. 27.* abhorre him to. Man is Gods <sup>i</sup> Image, and if Man defacing a Princes Image, that is but stampd on his Coyne, is lyable to seuerest Punishment, how much more is he to be, that defaceth by *Murther* the Image of God. *Blond*

<sup>j</sup> Nomb. 35. 33

saith *Moses*, defileth the Land; and the Land cannot be cleansed of the Bloud that is shed therein, but by the Bloud of him that shed it. Our Saviour agreeth hereunto, for in the iustest Quarrel that euer was, Put up againe thy Sword into his place <sup>m</sup> saith he, to *Peter*, for all they that take the Sword, shall perishe with the Sword. Here might be intrea- red of that admirable Issuing forth of the Bloud, after it is settled in the Body, if hee that slew it, appeare in presence thereof

<sup>m</sup> Mat. 26. 52.

thereof, within the space of certaine Houres, but those that are desirous to see it discussed at large, I referre them to <sup>n</sup> *Magius*, and <sup>o</sup> *Rhodiginus*; as also to <sup>p</sup> *Andreas Libavius*, and <sup>q</sup> *Levinus Lemnius*, both of them cited by my Lord of *Canterbury* in his *Lectures on Ionas*.

<sup>n</sup> Hier. Magius  
Miscell. l. 3. c. 5.  
<sup>o</sup> Cui Rhodig.  
Lect. Antiq. l. 3.  
<sup>p</sup> And. Libavi-  
us de Cruen-  
tatione Ca-  
dav.  
<sup>q</sup> Lemnius de  
occult. Nat.  
Mirac. l. 2. c. 7.  
"My L. of Cant.  
on Ionas, Lect.  
7. S. 21.  
"Ang. in hunc  
Tf.

*Deceitfull* is a Word derived from *Deceit*, and *Deceit* doth vsually signifie *subtily*, *Craft*, and *Cunning*; when Men hide their evil *Meanings* by some colorable Words and Deeds, that they may more easily intrap those with whom they haue to deale. It is <sup>r</sup> saith *S. Austen*, *Deceit*, when we make shew of one thing, and doe an other. Much is spoken in holy Scripture against such kind of Men, as that the <sup>s</sup> *Deceitfull Person shall be assamished*; that he <sup>t</sup> *Roeth* not that he rooke in *Hunting*, that is, that he shall not enioy the *Goods* he hath got; that hee <sup>u</sup> *shall not line halfe his Dayes*. And the Prophet *Malachy*, he reads (as it were) *the Church-Commination* against him, <sup>x</sup> *Cursed be the Deceiuer, which hath in his Flock a Male, and wometh, and sacrificeth vnto the Lord a corrupt Thing, and yet we, as if we ioyed rather to be Lyсандrians, then Christians, glory in nothing so much, as in Deceiving our Brethren*. That one Speech of *Lyander*; <sup>y</sup> *Vbi Leonina Pellis non sufficit, ibi adsuenda est Vulpina*, Where the *Lyons* Skinne will not serue, it must be peececd out with the *Foxes* Case, is of much more force with Many, then an Hundred of such Passages as these in the Apostle *S. Peter*, <sup>z</sup> *Christ also suffered for vs, leaving vs an Example, that ye should follow his Steps. Who did no Sinne, neither was Guile found in his Mouth*.

<sup>r</sup> Prov. 19. 15.  
<sup>s</sup> Prov. 12. 27.  
<sup>t</sup> Former Tran-  
slat.  
<sup>u</sup> Pl. 55. 25.  
<sup>v</sup> Mal. 1. 14.  
<sup>w</sup> Plut. Apoph.  
<sup>x</sup> Lacon A-  
poph.  
<sup>y</sup> 1. Pet. 2. 21.

Verf. 7. But as for me I will come into thine House, euen upon the Multitude of thy Mercy: and in thy Feare will I worship toward thy holy Temple. Howsoever the Lord when time was, spake by the Mouth of the Prophet *Esay*, <sup>a</sup> *The Heaven is my Throne, and the Earth is my Footstool: where is the House that ye build vnto me? and where is the Place of my Rest?* In regard whereof King *Se-*

<sup>a</sup> Esay. 66. 2.

<sup>a</sup> 1. King. 8. 27. *Somon* had said long before, <sup>b</sup> Behold, the Heaven, and Heaven of Heavens cannot containe thee: how much lesse this House that I haue builded ! Yet sure and certaine it is, that as out of the whole Masse of Mankind, the Lord hath reserved Some to Himselfe, whom he calleth his *Elect*; out of the Times, and Seasons, Some which he calleth his *Sabbaths*, and *Solemne Feasts*; out of his *Servants*, and *Attendants*, Some whom he calleth his *Ministers*, and *Priests*; out of the *Goods*, and *Wealth* of Men, some which he calleth his *Tribes*, and *Oblations*; so out of *Houses* and *Habitations*, Some he referueth, which he calleth his owne *House*, like as *Iacob* <sup>c</sup> prophesied long before, *This stone which I haue set for a Pillar, shall be Gods House*. First then, concerning the *House* here specified, no doubt but the *sanctuary* is thereby meant, and it is called the *House of God*, for that God had said, he would <sup>d</sup> dwell amongst them, and it was the Place <sup>e</sup> where his Honor dwelt. Secondly, in that it is called here the *Temple*, (the *Temple* as yet not being built) it is by the Figure *Prolepsis*, or *Anticipatio*, and that Figure then is vsed, when a Place is called by a Name that it hath a long time after, not when formerly it is so called. As when it is said in the Book of <sup>f</sup> *Numb. 32. 9.* *Nomers, Venerunt in Vallem Botri*, it is so said, saith <sup>g</sup> *Aug. Locut. de Numb. 1. 4.* *Außen*, by the Figure *Anticipatio*, not because that *Vally* was called so, when the *Israelites* came thither, but for that it was so called, when the Booke was written. It is in the *Originall*, *HEFCALL*, which <sup>†</sup> signifieth a *Palace*, and is attributed to the Places where Gods *Majesty* was said to dwell, as the *Tabernacle*, and *Temple*, and *Heaven* it selfe. Thirdly, in that it is called *The Holy Temple*, it is therefore so called, for that it was set apart by Gods Ordinance, to holy *Vses*, and Offices. Thus the *Priests*, and the *Altar*, and the *sacrifices*, and the *Shew-Bread*, and the *Fire*, and the *Incense*, were all of them *Holy*, euen *Ierusalem*, as wicked as otherwise it was, was in this

<sup>†</sup> Vid. Ainsworth in hunc Pl.



this respect, *The Holy City*, and so stiled by <sup>h</sup> S. *Mathew*. <sup>h</sup> Mat. 5. 45.  
 Fourthly, that *David* here did promise to come into this  
*House*, was in regard of the great *Benefits* that occurred  
 vnto him therby, what in respect of the *Parties* that were  
 present in that *House*, what in respect of the *Things* per-  
 formed by those *Parties*. Fifthly, in that he would come  
 enen vpon the *Multitude of Gods Mercy*, he thereby inti-  
 mates the *Multitude of his Sinnes*. For as S. *Austen* on an  
 other Psalme, <sup>i</sup> *Qui magnam Misericordiam deprecatur,* <sup>i</sup> *Aug. in Ps. 50.*  
<sup>m</sup> *magnam Miseriā confitetur*: he that sues for great *Mer-*  
*cy*, acknowledgeth great *Misery*: right so is it here in this  
 Place, he would come to that *House* even vpon the *Mul-*  
*titude of Gods Mercy*, to diminish thereby the *Mul-*  
*titude of his Transgressions*. Sixtly, and lastly, whereas hee  
 saith, *And in thy Feare will I worship toward thy Holy Tem-*  
*ple*, no doubt but that as *Esiall Feare* is here vnderstood,  
 (whereof hath bene spoken <sup>1</sup> heretofore ) so a holy Pre- <sup>1</sup> *Exposit. on Ps.*  
 paration to *Prayer* is intimated also, according to that of <sup>4. 4. p. 95.</sup>  
 the Sonne of *Syrach*, <sup>m</sup> *Before thou prayest, prepare thy* <sup>m</sup> *Ecclus. 18. 23*  
*selfe, and be not as one that tempteth the Lord*: or that of  
 the Sonne of *David* rather, <sup>n</sup> *Keep thy Foot when thou go-* <sup>n</sup> *Ecclus. 5. 1.*  
*est to the House of God, and be more ready to heare, then to*  
*give the Sacrifice of Fooles*. No doubt but that of *Iacob*  
 was alwayes in his Minde, <sup>o</sup> *How dreadfull is this Place!* <sup>o</sup> *Gen. 28. 17.*  
*this is none other but the House of God, and this is the Gate*  
*of Heauen.*

But how is it here said, that he would worship toward  
 the *Temple*, whereas he had said in the Words before, that  
 he would come into the *House*? The Answer is, that the  
*Temple* here meant, being the *Tabernacle*, and the *Taber-*  
*nacle* hauing a *Court*; the Priests onely when they vsed to  
 pray, did enter into the *Tabernacle*, the Rest stood without  
 in the *Court*, and prayed towards the *Tabernacle*. Now  
 the *Tabernacle*, and the *Court* ( like as afterwards the  
*Temple*, and the *Court* ) were both called *Gods House*, &  
 therefore is it here said, that *David* would both come in-

to it, and also pray towards it.

Where by the Way we may call to Minde how *Bellarmino* wrongs *Calvin* in a Matter of this Argument. *Calvin* had said in his *P Institutions*, That *Christ* being entred into the Sanctuary of Heaven, unto the end of the Ages of the World, be alone carrieth to God the Prayers of the People abiding farre off in the Porch. *Bellarmino* hereupon *in*ferreth, that *Calvins* Opinion was, that the *sonles* of the *Saints* doe not see God before the Day of Iudgment. Why? because in *Calvins* Iudgment, they are excluded from the sanctuary of Heaven. Yea but then by like consequence, the People came not into the Temple. But if *Bellarmino* confesse that the <sup>a</sup> People, I that <sup>b</sup> Women, I that <sup>c</sup> Publicans went vp into the Temple, who were admitted onely into the <sup>d</sup> Court of the Temple, needs must he grant by like consequence, that the *saints* euen in *Calvins* Iudgement, were not excluded from Heaven, for all our Saviours *Pre*rogative in being entred into the Sanctuary of Heaven, But to returne vnto my purpose.

<sup>a</sup> Luc. 20. 1.  
<sup>b</sup> Luc. 2. 37.  
<sup>c</sup> Luc. 18. 10.  
<sup>d</sup> 2. Chron. 4. 9  
*Joseph. cont. Ap.*  
 l. 2.

That which caused our Prophet here to promise to come to this House, was doubtlesse the Service of God performed in this House, and that not only in his Word, but in his Sacraments, and sacrifices, and Prayer and Praises, Especially PRAYER, which albeit the Prophet could haue performed by himseife alone, no Man better, yet did he desire to make his Prayers in those Assemblies no Man more. The Benefit indeed of PVBLIKE PRAYER, *S<sup>t</sup> Gregory* shewes vs in a most apt and fit Similitude: While we pray together in the Church, <sup>e</sup> saith hee, we with you, you with vs, we hold as it were hand in hand like those that are walking in slippery places, and the more that one of vs doth relye on another, the stronger is every mans Devotion in particular. Harken all you that refuse to frequent the Church, <sup>f</sup> saith *S. Basil*, betaking your selues forsooth to your Home Devotions, miserable Fragments as you are of that pretious Body of *Christ*, and learne that your Prayers and Devotions,

<sup>e</sup> *Greg. Epist.*  
 l. 1. ep. 24

<sup>f</sup> *Basilin Ps.* 115

ought

ought to be perfourmed in the midst of Ierusalem, that is in the midst of the Church of God. I find it storyed of our <sup>s</sup> Henry the Third, that he in his time was so devout, that every Day he would heare no lesse then Three *Masses*, and alwayes at the Elevation, he would support the Hand of the Priest, and use to kisse it. *Lewis of France*, called the Saint, hapning on a Time to confer with him thereabouts, told him it was not so fit that he should be at so many *Masses*, but that hee should heare *Sermons* more vsually then hee did: to whom King Henry, they say, made Answer, *Malle Amicum suum sepius videre, quam de eo Loquentem, licet bona dicentem, audire*, that he for his part had rather see his Friend often, then heare an other speaking of him, though he spake much good. Ill applyed as it was to the *Masse*, but it was the Blindnes of those Times. Queene Elizabeth applyed it much better, when She applyed it vnto PRAYER, saying as it is<sup>h</sup> storyed, That She had rather devoutly speake to God in Her Prayers, then heare Others speaking of God, though never so eloquently. Taxing no doubt hereby, the preposterous Zeale of too-too Many, who lay all vpon the Ministers<sup>i</sup> Shoulders, neuer wearying their owne Hands, neuer hardning their owne Knees in the publike Service of God, Wherein such People cry quitance with the Scribes and the Pharisees of Old. They bind heavy Burthens, and grievous to be borne,<sup>1</sup> saith our Saviour, and lay them on Mens Shoulders, but they themselues will not mooue them with one of their Fingers. So they can bee content their Minister should preach vnto them Day by Day, or all Day long; but eiseher to practise what he preacheth, or Themselues to endeavour by Themselues, by Reading to get more Knowledge, or to pray as they ought to doe: there they leaue him: God grant they bee not lyable to that which followeth in that place, <sup>m</sup> But all their Workes they doe, (and all is but Hearing of Sermons) for to be seene of Men. Indeed<sup>n</sup> saith S. Chrysostome, ye are Sheep, but yet are ye  
sheep

<sup>s</sup> Th. Walsingh.  
Chron. p. 1.

<sup>n</sup> Camdeni  
Elizabeth. p. 24.

<sup>i</sup> Non omnia in  
Humeros nostros  
proycite. Chrys.  
in Ep. ad Col.  
Hem. 9.

<sup>1</sup> Mat. 23. 4.

<sup>m</sup> Mat. 23. 5.

<sup>n</sup> Chrys. ubi  
sheep supra.

• Chryf. in 1. ad  
Thes. Hom 3.

*Sheep indued with Reason, and therefore S. Paul committeth many things to your selues to doe in these Cases, without vs. And againe in other place, • Concerning the Earth, all the Workmanship is the Husband mans. For it is a senceles Subiect, only fit to be wrought vpon, but concerning your spirituall Husbandry, it is not so. Non hic totum opus Doctorem, sed si non potior, certè media Portio Discipulorum est. You are not to relye vpon your Teachers, to haue all things performed by them, if so be not the better Part, doubtles the one Half is to be performed by your selues.*

P Exposit on  
Pf. 3. 1 p. 64.

Verse 8. *Lead me, O Lord, in thy Righteousnes, because of mine Enemies: make thy Way plaine before my Face* ] Of Lord, I haue P spoken before, and it being here in our last Translation in Capitall Letters, I haue shewed the Reason thereof in that place; and therefore now to the Word, Lead. ]

a Marlorat. in  
hunc Pf.

*Duci, Puerorum est, Cæcorum, Claudorum, Infirmorum, Ignorantium, & Ouium: to be Led* a saith Marlorat, belongs to Children, to Blind men, to the Lame, to the Impotent, to the Ignorant, and vnto Sheepe: so that the Prophet in this one Word, intimates himselfe to be all these. Nay he expresseth himselfe in this his Book of Psalmes, to be euery One of all these. First, that he was but a CHILD, Lord a saith hee, *I am not high minded, I haue no proud Lookes, I doe not exercise my selfe in great Matters, which are too high for me. But I refraine my Soule, and keep it low; like as a Child that is weaned from his Mother: yea my Soule is euen as a weaned Child.* Secondly, that he was a BLIND-

b Pf. 119. 18.

MAN, witnes his owne Words, *Open thou mine Eyes,* b saith he, *that I may see the wondrous things of thy Law.* For what was the Request of Blind-men indeed, but that their Eyes might be opened, as we reade in S. Mathews Gospel.

c Mat. 20. 33.

Thirdly, that he was a LAME-MAN, behold his owne Words againe, *I am ready to halt* d saith he, *and my sorrow is continually before me*, as it is in our last Translation.

d Pf. 38. 17.

Fourthly, that he was IM P O T E N T, hee doth manifest it in

in these Words, *c* *Haue mercy vpon me, O Lord, for I am* *c* *Pf. 6.2.*  
*weake* saith he, and what is *Weaknes*, but *Impotency*? Fifth-  
 ly, that he was *IGNORANT*, *The very Beasts* *f* saith he *Pf. 35.15.*  
*came against me vnawares*: it is in the *Vulgar*, *Et ignoravi*,  
 and I was ignorant thereof. Sixtly, and lastly, that he was  
 as a *SHEEP*, it is his owne very Word, *I haue gone astray*  
*s* saith he, *like a Sheep that is lost, oh seeke thy Seruant, for* *s* *Pf. 119. 176.*  
*I doe not forget thy Commandements.* This very *Last* of  
 going astray, puts me in mind of a good Noate, that I  
 haue read in a good Divine, who speaking of the diuers  
 Checks that Sathan giues vs in this World: *This lower*  
*Hemisphere or visible Part of the World* *h* saith he, *is as the* *h* *Mr Thomas*  
*Diuels Chess-board*, wherein hardly can our Souls mooue *Iackson*, of lu-  
*back, or forth, but he sets out one Creature or other to at-* *stifying Faith.*  
*tack him: nor haue we any other meanes to avoid his Subtil-* *Scct. 1. c. 7.*  
*ty, but by looking to the* *h* *Hils, whence commeth our Help; or* *P 55.*  
*into that Part of the great Spheare, which is altogether hid* *Pf. 121. J.*  
*from the Worlds Eyes, where we may behold more for vs, then* *1. Kings. 6. 15.*  
*those that be against vs.* It puts me in minde also of a say-  
 ing of *S. Austen*, who hauing spoken of his owne Wan-  
 drings, and his Calamities thereupon, *Quid autem mirum*  
*cum infelix Pecus aberrans a Grege suo, & impatiens Cu-*  
*stodiae suae, turps Scabie fadarer.* And what great Marvaile  
 was it, *m* saith *S. Austen*, if vnhappy *Sheep* as I was, wan- *m* *Aug. Confess.*  
 ding from the *Fould*, and carelesse of thy *Custody*, I be- *1. 3. c. 2.*  
 come so infected as I was, all ouer my Body. But to re-  
 turne vnto my purpose.

*Lead me in thy Righteousnes* ?] What may that be? or  
 how in thy *Righteousnes*? The Prophet explaines himself  
 elsewhere; for saying in an other Psalm, *n* *Iudge me, O* *n* *Pf. 35. 24.*  
*Lord my God, according to thy Righteousnes; In thy Righte-*  
*ousnes* here in this place, is according thereunto. So that  
 it is as if the Prophet had said, *Lord*, because thou art  
*Righteous* protect me with thine Aide, that so I may a-  
 void all the wicked *Plots* of mine Enemies: the very  
 meaning of these Words: *Lead me in thy Righteousnes,*

because of mine Enemies.

But what is that which here followeth, *Make thy Way plaine before my Face?* Is not the Lords Way plaine? The Lord himselfe saith in *Ezechiel*, *Are not your Wayes unequal?* And he repeats the same againe, *O House of Israel, are not my Wayes equal? are not your Wayes unequal?* The trueth is, the Lords Wayes are equall and plaine ynough, but it is to those that tread them with *Faith*, and relye wholly vpon the Lord. No doubt in regard of the Wicked they are so full of *Hills* and *Dales*, so fraught with such variety of *Doubts*, and *Difficulties*, that it is odds but they miscarry. As for example, there is 1 *Tribulation*, *Distres*, *Persecution*, *Famine*, *Nakednes*, *Perill*, and *Sword*: First for *TRIBULATION*, it is a very deepe *Dale*, and *DISTRESSE* is an other.

*Ouid*, *Trist.*  
*Eleg.* 2.

*Quanta diducto subsidunt Equore Vallies,  
Iam iam tacturos Tartara nigrantes.*

[*Ps.* 18. 4.

Nay by meanes of *Tribulation*, and *Distresse*, *David* oftentimes thought himselfe in very *Hell*. *The Paines of Hell* came about me, saith he, the *Snares of Death* ouertooke me. *PERSECUTION*, that's a *Mountaine*, so *S. Austen*, *Quid sunt Montes nisi Tumores Terrarum?* What are *Mountaines*? saith *S. Austen*, but the *Swellings*, and *Risings* of the *Earth*? *Nero*, *Domitian*, *Traian*, *Antoninus*, *severus*, *Maximinus*, and the rest, what were they but so many *Mountaines*? *The persecuting heathen Emperours*, saith a good *Divine*, were very great *Mountaines*, that stood very high, and very stiffe in the *Churches Way*, but the *Faith* of the *Church*, according to the *Promise* of our *Saviour*, hath remooued them all. *FAMINE*, and *NAKEDNES*, what are they but so many *Bryars*? and so many *Thornes*?

*Iuuenal.* *Sat.* 3

*\* Haud facile emergunt quorum Virtutibus cōstat  
Res angusta domi.*

*Mr Giffen*  
his *Trumpet*  
of *Warre*.

*Mat.* 17. 20.

They that are cumbred with these *Guests* will finde more adoe to come to their iournies end, then *Tully* had in finding



ding out by reason of *Bryars* and *Thornes* the Toomb of  
*Archimedes*. Lastly *PERILL* and *SWORD*, what are <sup>y Cic. Tusc.</sup>  
 they but *Hedge* and *Ditch*, *Thicke* and *Thinne*, and not <sup>Quaest. l. 5.</sup>  
 such an *Hedge* & such a *Ditch* as by the benefit of a good  
*Horse* may be easily sprung over, but such a *Ditch* as in  
*Queene Maries* time our *Oxford Ditch* was, where that  
 most Reverend *Arch-bishop*, and Councillor of State,  
*Cranmer*, learned *Ridly*, and old *Latimer*, were all of them  
 Burnt, that like a *Golgotha*, nay worse then that, the very  
 Place might breed an horror in the *Minds* of Men against  
 them. Thus as with the *Attians* of old, *Non Canicies apud*  
*Iudices iniquitatis Vanerabilis erat*, Neither Age, and an  
 hoarie white Head, as <sup>z</sup> speaks *S. Basil*, neither *Godlinesse*, <sup>z Bas. Ep. 70.</sup>  
 nor a *Life* most Veriuously led, had any reverence at all  
 with those bloody *Burreaus*. But to returne where I left.

Not the least of all the Premisses but with-holds a  
 Worldling from walking this *Way*, whereas vnto the  
 Godly every of these is made so plaine, that as the Apostle  
*S. Paul* giues out, <sup>a</sup> *Wee are more then Conquerers through* <sup>a Rom. 8. 37.</sup>  
*him that loued vs*. So that as the *Earth* is said to be round,  
 notwithstanding so great Height of *Hills*, & such *Plaine*  
*ness* of *Downes*, becaute (as *Pliny* <sup>b</sup> tells vs) that if the <sup>Plin. Nat.</sup>  
*Compass* thereof might bee taken by lines, the Ends of <sup>Hist. l. 2. c. 64.</sup>  
 those *Lines* would meeete iust in Circuit, and proue the  
 Figure of a iust *Circle*: so let the *Lords Way* bee once Le-  
 ueld by the Line of his *Word*, & nothing more *Even*, no-  
 thing more *Plaine* vnto vs then the *Way* of the Lord.

Verf. 9. *For there is no Faithfulness in his Mouth, their*  
*inward parts are very Wickednesse.* ] A liuely description  
 of the Wicked, *Inus & in Cure*, both Within and With-  
 out. Their *Mouthes*, their *Hearts* in this Verse (for their  
*Hearts* are these inward Parts) their *Throats*, & *Tongues*  
 in the next. No *Apelles* can better paint them, then the  
 Spirit of God here sets them forth. *In confesso est Oratio-*  
*nem, si explicandi vim ac facultatem habeat, non minus qua*  
*velit ponere ob oculos posse, quam Viros manuum artificio*

<sup>c</sup> *Ælian* Var. Hist. l. 3. c. 1. *præstantes*. It is apparant, <sup>c</sup> saith *Ælian*, that *Speech*, if it hath the Force and Faculty of expressing that which it takes in hand, deliuereth it no lesse vnto the *Eye* then the Hand of a skilfull Workman.

First for their *Mouthes*, there was no Faithfulnesse in them, Truth was viterly banished thence. It should seeme they were all of *Lysanders* constitution, <sup>d</sup> *Pueros Talis, Viros Sacramentis decipi oportere*, that Children were to be deceiued with *Chery-stones*, and Men with *Oathes* But the Apostle *S. Paul* giues vs better Counsaile. Putting away *Lying*, <sup>e</sup> saith *S. Paul*, *speake every Man truth with his Neighbour, for we are Members one of another*. Where hee not onely giues vs good Counsaile, but a Reason of the same. Namely, that as in our Naturall Bodies the *Mouth* deceaues not the *Hand*, nor the *Hand* the *Mouth*, nor the *Head* the *Feet*, nor the *Feet* the *Hands*, for the whole Body it selfe should loose by the bargain, if there were any such Deceit amongst them. as is to bee seene by that elegant Fable of *Menenius Agrippa* in <sup>f</sup> *Livy*, concerning the Members of the Body: so hee deceiues himselfe that deceaues his *Christian* Brother, nor doth he put vp thereby so much in his Purse, as he is dammified in his Conscience. *Lucrum in Arca, Damnum in Conscientia*, His *Coffers* perhaps are filld, saith *S. Austen* but his *Conscience* Smarts for it. But of *Lying* and *Deceit* I haue spoken <sup>h</sup> before.

<sup>h</sup> *Expos. on Ps.* Concerning their *Hearts*, intimate I here by their *Inward Parts*, they are said to be *Wicked*, esse in the *Abstract* nay in the *Hebrew* it is more, it is *Wickeanesse* in the *Plurall*, as if the *Abstract* and *Plurall* both, were both little enough to explicate the *Wickednesse* of the *Heart*. But of the *Heart* I haue spoken <sup>i</sup> before too. Only here it may be doubted how the Prophet should be so skilful as to know the *Heart*. *Quid tam altum & tam profundum quam Mens Hominis qua quasi involucre quodam Corporis tegitur & occultatur, ut eam hand facile quisquam introspicere & speculari queat?* What so High and so Deep, <sup>j</sup> saith *S. Ambrose*,

<sup>j</sup> *Ambros. Instit. Virg.* 3.

as is the *Minde* of *Man*, which is hid, as it were, & covered within the *Bulck* of his Body that no *Man* may easily pry into it. It is true, no man can vlesse he be taught of *God*, as the Prophet *Danid* here was, the holy Spirit directing his Penne to Paint them out to the full. But I come to the *Throat* and *Tongues*.

Verse. 10. *Their Throat is an open Sepulcher, they flatter with their Tongues.*] In that the *Throat* is here said to be a *Sepulcher*, and that an open one too, wee may call to minde what our Saviour <sup>m</sup> said concerning *Sepulchers*, <sup>m</sup> Mat. 23. 27. namely how they are full of dead mens *Bones*, and all *Vncleanesse*. Such *Bones*, and such *Vncleanes* haue the *Wicked* in their *Throats*.

<sup>m</sup> *Guttur Sulphureas lentè exhalante Mephites.* <sup>a</sup> *Pers. Sat. 3.*  
Doe but tell them of their *Faults*, and they will cast you presently such *Bones* to *Gnaw* vpon, as you will wonder at their *Impudency*. They are set on *Fire*, as <sup>o</sup> speakes the <sup>o</sup> *PL. 57. 5.* Prophet, *As if* to be they were made of *Tuch-Wood*: their *Teeth* are *Speares* and *Arrows*, and their *Tongue* a *sharp Sword*. But it was the *Proverb* of the *Ancients*, and it may be a *Moderne Proverb* now adaies, *Wickednesse proceedeth from the Wicked.* <sup>f</sup> *1. Sam. 24. 13.*

Concerning their *Tongues*, which the Prophet calls *Swords*, and *sharp Swords* to, that here it is said, *They Flatter with them*, they shewe the skill of *Lysander* againe, concerning the *Lions* *Skinne*, and the *Foxes* *Cale*, as you heard before. These the Prophet elsewhere styleth <sup>q</sup> *Pag. 125.* by the name of *Balmes*, and what more gentle and supple then *Balme*? And yet who would thinke it? Nothing more forcible to giue a *Broken Pate*. Let the *Righteous*, <sup>r</sup> saith the Prophet, *smyte mee friendly*, and <sup>r</sup> *PL. 141. 6.* *Reprooue mee*, but let not their *Precious Balmes* (meaning the *Flatteries* of the *Wicked*) *breake my Head*. Why? Can *Balmes* doe such a *Feat*? *Balme*, <sup>f</sup> saith *Pliny*, is that <sup>f</sup> *Plin. Nat. Hist. 12. 6. 25.* *Sweet and Odoriferous Liquor* that goeth beyond all others. Howbeit as the same *Pliny* saith in the same Chapter, that  
there

<sup>t</sup> Tacit. Vit.  
Agricola.

<sup>u</sup> Annot vp.  
on the Life of  
Agricola. nu. 16

<sup>x</sup> Aug. in Ps. 69.

<sup>y</sup> Plin. Nat. Hist.  
1.35. c. 10.

<sup>z</sup> Cic. Philip. 2.

there is no Marchandise & Commodity in the World, where. in there is practised more Fraud & Deceit, then in the traf-  
fiques of Balme, so falls it out in this case, when Flattery  
workes such Wonders. It puts me in mind of a saying in  
Tacitus, *Ressum Inimicorum genus, Laudantes*: speaking  
of *Agricola*. Often was he in those daies, <sup>t</sup> saith Tacitus,  
accused to *Domitian* in absence, and in absence acquit-  
ted. The Cause was neither matter of Crime, nor Com-  
plaint of Party aggrieved, but the Renowne of the Man,  
and the Princes disposition hating all Vertue, & the most  
Capitall kinde of Enemies Commenders, procured the Peril.  
Wherevpon that Matchlesse Translator, and worthy of all  
Admiration <sup>u</sup> *St Henry Savile*, <sup>u</sup> *To Hurt or Dis-*  
*grace by way of Commendation, albeit it seemeth a strange*  
*Position at the first sight, yet may bee, and daily is, both easily*  
*and diversely performed.* Hee bringeth many Examples  
which I here omit, sufficient it is, that I have pointed to  
the Fountaine. I conclude with that of *S. Augren*, <sup>x</sup> *Plus*  
*persequitur Lingua Adulatoris, quam Manus Interfectoris.*  
The Tongue of a Flatterer strikes more deadly, then  
doth the Hand of a Murtherer.

And thus haue you seene the Description of the Wic-  
ked by their Mouths, Hearts, Throats, and Tongues: Faith-  
lesse Mouthes, Wicked Hearts, Deadly Throats, Flatter-  
ring Tongues, what doe they all say vnto vs but that's the  
Man. Like as <sup>y</sup> *Apelles* on a time being at *Ptolomies* Ta-  
ble, and King *Ptolomy* demanding of him what hee made  
there, and who had invited him, *Apelles* not knowing the  
name of the Party that had invited him, caught vp a dead  
Coale of Fire from the Chimny corner, and drew him so  
liuely thereby, that every man knew who the Party was.  
But our Prophet like another *Apelles* draws them here-  
by, not so much to knowe them, as to teach vs to beware  
of them, least participating with them in their Sinnes, we  
participate with them in Punishment too. <sup>z</sup> *Tully* won-  
dred at *Antonius* that hee feared not to followe their Steps,  
whose

whose ends were so remarkable. And it is a thing indeed to be wondred at, that our Mouthes, Hearts, Throats, and Tongues so often employed in GODS SERVICE, I say so often, should prooue so Malepert, so Sawcy, so Waspish, so Outragious in the turning of an Hand. But the <sup>a</sup>Wicked are like the troubled Sea, when it cannot rest, whose Waters cast up Myre and Dyr.

<sup>a</sup> Elay. 57. 20

Verse. 11. Destroy thou them O God, let them perishe through their owne Imaginations, cast them out in the Multitude of their ungodlinesse, for they have rebelled against thee.] It was the Promise of our Saviour, as I told you <sup>b</sup> before, that the Faith of the Church should bee able to remove Mountaines, and as Arrim, Donatus, and Maximinus were all of them Mountaines by way of HERESIE, and the Church hath remooved them, so the persecuting Heathen Emperors, they were also Great Mountaines by way of TIRANNIE, and the Faith of the Church hath remooved them too. Look upon Domitian, <sup>c</sup> saith a good Devine, Decius, Dioclesian, Julian the Apostata, Herod, Antiochus, and a number such like Princes persecuting the Church, all of them have miscarried by some one fearefull death or other. Now as these did stand in the Churches way, and the Church did pray against them, so Davids Enemies stood here in Davids way, and David prayes against them too. The effectuall fervent Prayer of a Righteous Man availeth much, <sup>d</sup> saith S. Iames, and S. Chrysostom gives the reason, For as Trees, <sup>e</sup> saith he, which have taken deepe Root, are well able to withstand the Force, and Violence of the Winds; by reason of that rooting: so the Prayers which the Soule sendeth forth from the bottome of the Heart ascend aloft into the Skies, nor is their Growth hindered with the Puffing and Blowing of any By-thoughts whatsoever.

<sup>b</sup> Expos. 2. p. 132.

<sup>c</sup> Mr Gassen his Trumpet of Warre.

<sup>d</sup> Iam. 5. 16.

<sup>e</sup> Chrys. de Incompreh. Dei Natur. Hom. 5.

But what is it here the Prophet prayes for? For the Destruction, the Perishing, the Casting out of his Enemies, and that they themselves might be the Cause of their own Destruction, Let them Perish through their owne Imaginations.

tions. As if the Prophet had said, let their Proiects bee to no purpose, let them never bring to prooffe what they haue deuised among themselues. An excellent Patterne hereof we haue in *Achitophel*, who for the Counsell hee gaue miscarried, and was not accepted of, made no more adoe but *f* Hung himselfe in a Halter.

*f* 2. Sam. 17. 23.

*g* Mat. 12. 3.

Marc. 12. 35.

*h* Pl. 59. 13.

Pl. 109. 7.

*i* Jer. 18. 21.

*j* 2. Tim. 4. 14.

*m* 2. King. 1. 10.

*n* Luc. 9. 55.

*o* Greg. Moral. l. 4. c. 5.

*p* Tit. 1. 16.

*q* Aug. in hunc Pl.

*r* Aug. in Pl. 68.

*s* Aug. de Temp. Ser. 59. & Ser. 109. & De Ser. Dom. in Monte.

Here a Question ariseth, *Whether we also, as David, may Pray against our Enemies, we that are Christians.* And indeed our Saviour vpon occasion *g* alleaging *Dauids Sayings* and *Doings* both, who would not Say as *David*, who would not *Doe* as *David* did? But the Answer is, that this kind of *Prayer* here vsed, as also *h* others of like nature, as the *Prayers* of the Prophet *i* *Jeremy*, and of *i* *S. Paul*, fauour of a peculiar zeale which *David* and they had, but are not to be imitated by every Christian. And therefore our Saviour to them that in all hast would haue *Fire* come downe from Heauen to consume the *Samaritans* that refused him, and pleaded *m* *Elias* his Example to that purpose: *Yee knowe not,* *n* saith hee, *what manner Spirit yee are of. For the Sonne of Man is not come to Destroy Mens Liues, but to Save them.* And yet *David*, *Jeremy*, & *S. Paul* pronounced not those Curses, *Vindicta Liuore, sed Iudicio* *Infistia*, nor vpon a Spleene to bee Revenged, as *o* speaks *S. Gregory*, but in Iudgement and Iustice, for that they knewe by the holy spirit that they were *Abominable and Disobedient*, as *p* speaks the Apostle *s. Paul*, and unto *every good worke Reprobate.* *s. Austen*, he takes these words to be rather a *Prophecy* then a *Prayer*. And as elsewhere he speaketh of *Dauids* Curses in particular, that they were not *Stomachalia Maledicentis, sed Prædictio Prophetantis*: of the Prophets in Generall, *Per Imprecationem, quid esset futurum cecinerunt, non Optantis Voto, sed Spiritu Prævidentis.* By the *Imprecations* they made, they shewed what was to come, not by way of *Wishing*, but by the Spirit of *Prophecyng*. But to returne to the Words againe.

The



The Prophet shewing here the reason of this his Prayer in this place, saith it is *Rebellion* against the Lord: *For they haue rebelled against thee.* Where the Prophet saith not as he might haue said: *For they haue Rebelled against me:* No; but, *Against thee:* alluding in all likelyhood, or to that of *Moses* in the Booke of Exodus, or to that of the Lord himselfe in the First of Samuel. *Your Murmurings,* <sup>1</sup> saith *Moses,* *are not against vs, but against the Lord:* and <sup>2</sup> *Exod. 16. 8.* *They haue not Reiected thee,* <sup>3</sup> saith the Lord to Samuel, <sup>4</sup> *1. Sam. 8. 7.* *but they haue Reiected me, that I should not Raigne over them.* Little thought those Israelites that their Murmurings and Rebellions were against the LORD himselfe, they no doubt would haue made many a Pamphlet in defence of themselves as a *Franco-Gallia*, or a *Franco-Iudaea*, a *Philo-Pater*, or a *Philo-Mater*; a *De Iure Regni apud Scotos*, or a *De Iure Regni apud Indeos*: or the like: all which might haue beene answered, with this single sole Sentence of holy Scripture, and the Words we haue in hand *IRRITAVERUNT TE DOMINE: They haue Rebelled against thee.* Thus speakes our Saviour of his Ministers too, <sup>5</sup> *He that Despiseth You, Despiseth Me,* and yet many <sup>6</sup> *Luc. 10. 16.* of vs as if we had never Read, nor Heard it, or did certainly belecue what our Saviour saith, are ready to say with the Evill Spirit, *Yesus we knowe, and Paul we know, but who are yee?* And as they said of our Saviour himselfe, <sup>7</sup> *Is not this the Carpenters Sonne? Is not his Mother called Mary? and his Bretheren, James, and Iohn, and Simon, and Iudas? and his sisters, are they not all with vs?* Right so doe they say of many of vs: They knowe our *Fathers*, they knowe our *Friends*, they know our bringing vp, and they are offended in vs. But it was an excellent Note of <sup>8</sup> *Origen. in Num. c. 12. Hom. 7.* *Nunquam invenimus tantas Laudes Deum dixisse de Moyse Famulo suo. quantas nunc dici videmus quando ab Homini-bus ei derogatum est.* We never finde that God more praised *Moses*, then when hee was most of all spoken against by the *Israelites*.

Verse. 12. *And let all them that put their trust in thee Reioice: they shall ever be giuing of Thanks, because thou Defendest them, they that loue thy Name shall be Ioyfull in it.* He comes at length to pray for the CHURCH, even for All and Every of them that put their Trust in the Lord, and in none but him. There are but Few that can thus doe, for what with the Words of Man, what with the Bewty of Man, what with the strength of Man, what with the Wealth of Man, what with the Wit of Man, what with the Princes the Best of Men, as hath beene obserued<sup>b</sup> heretofore, there goes our Trust and Confidence away.

<sup>a</sup> Expos. on Ps. 4.5. p. 102.

But what is it here the Prophet prayes for? For Ioy, & Gladnesse of Heart. Let them that put their trust in thee, Reioyce, & he meant, no doubt, such a Reioicing as should never be taken from them. No not in Infirmities, no not in Reproaches, no not in Necessities, no not in Persecutions, no not in Distresses for Christ his sake; the Apostle S. Paul may be an Example, For when I am weak, <sup>c</sup> saith hee, then am I strong. But of this Ioy, and this Reioicing, hath beene spoken<sup>d</sup> heretofore. Come wee now to the Effect thereof, and that is Thankes-giuing, for so it is in the next Words, *They shall ever be giuing of Thanks.*

<sup>c</sup> 2. Cor. 12. 10

<sup>d</sup> Expos. on Ps. 4.8. p. 106.

Ever, that is, continually, that is, all the Dayes of their Life, to dwell in the House of the Lord, as David <sup>e</sup> promised to doe, and Anna in S. Lukes Gospell, perfourmed no lesse. There was, <sup>f</sup> saith S. Luke, one Anna a Prophetesse: the Daughter of Phanuel, of the Tribe of Aser; she was of a great Age, and had lined with an Husband seven yeares from her Virginitie. And she was a Widow of about Fourscore and foure yeares, which departed not from the Temple, but serued God with Fasting and Prayer, Night, and Day. No doubt but amongst those Prayers, this Giuing of Thanks is included, Giuing of Thanks being the most proper, and peculiar Seruing of God. For as that worthy

<sup>e</sup> D. Howson his Sermon at Oxford. Nov. 17 A<sup>o</sup> 1602.

<sup>f</sup> Doctor, now our Right Reverend Diocesan hath obserued, God is not only, or chiefly worshipped, Evangelici Sermonis

monis Auditū, by hearing the Word preached, sed Latriæ Cultu, in Praising, & Magnifying, and Lauding God in the Memory of his manifold Blessings. Latria, or the Worship of God, is a Vertue Morall, not Intellectuall. Therefore to despise, saith he, as many doe, or neglect as most doe, Cultum Latriæ, this Praising, and Magnifying of God, and to gad up and downe to heare the Word preached, as they call it, is not only against the Lawes of this Land, the Statutes of our Colledges, but against the chief Institution of the Lords Day.

This by all likelyhood, seemes harsh to Many, that consider not Things aright, but as if the Gospell of Christ were Fattion, and all to be as they would haue it,

---<sup>h</sup> Nam multo plures sumus, ac velut ite

<sup>h</sup> Howat. Serm. Sat. 4.

Iudæi cogemus in hanc concedere Turbam :

it is strange how CHVRCH-SERVICE is generally now neglected of all Sorts, nay and so much vilified of some, that would seeme to be Protestants to, and of the forwarder Sort, that the very scriptures there read, are despised, and with Choræbus in the Poet, as if they resolved with Papists, to fight with their Weapons against the said Scriptures,

<sup>i</sup> Mutemur Clypeos, Danamusq; insignia nobis  
Aptemus,

<sup>i</sup> Virg. Enkid. l. 2.

they stick not to giue out, that they are read there to little purpose, because forsooth not interpreted. And indeed I must needs say, they are so heard by Many, that they profit by them never a whit; who did they heare also Lectures, and Sermons no better, would profit as little by them. And by them how little they profit, CREDITE OPERIBVS. They are our Saviours owne Words, <sup>1</sup> If I doe not the <sup>1</sup> Ioh. 10. 37. Workes of my Father, beleene me not: But if I doe, though ye beleene not me, beleene the Workes. But concerning the Profit that may be taken by Scriptures read in the Church, let vs heare what Strangers say, seeing our owne Men at Hoame haue thought so hardly of it. Concerning the Scri-

<sup>m</sup> Zanch. Tom.  
8. De Rel. Christi.  
Observat. in  
c. 25. Aphorif.  
10. & 11. ex  
Bucer in Ep. ad  
Eph. 6. 4.

*ptures to be read,* <sup>m</sup> saith Zanchinus, and he confirms it by MARTIN BUCER, whose Words they are; *Concerning the Scriptures to be read,* saith he, *God be thanked it is well ordered in the English Churches. Let it therefore be pondered diligently, whose Mouth they represent themselves to be, which in the sacred Assemblies read the Divine Bookes vnto the People, that is to wit,* they represent the Mouth of God Almighty. Next of what Moment, of what Dignity the Matters are that are recited, they are the Words and Precepts of Life Eternall. Lastly, to whom they read, namely to the Sonnes of God. These things if a man with true Faith consider with himselfe, what Gravity, Decency, Religion can be yielded in any Action, which should be omitted by such a Reader. Thus farre Zanchinus, and with him Martin Bucer hand in hand. Had our owne Mothers Children at Hoame, had the like Opinion of Reading Scriptures in the publike Congregation, which Strangers you see haue had, our Church by this time had bene too happy, nor had our Adversaries the Papists gotten so much Ground of vs, as they seeme to haue. But it befalls Gods SERVICE, what oftentimes befalls his Prophets, <sup>n</sup> *It is not without Honour, saue in our owne Country.* God grant it followeth not with vs, what doth in that place concerning our Saviour, <sup>o</sup> *that it doth not many mighty Workes here, because of our Vnbeliefe.* But to returne to my purpose.

The Reason here giuen of *Giving Thanks*, is, because the Lord *defends them*, but of *Defending them*, in the next Verse; in the meane time let vs consider what it is to *Loue his Name*, and this is the Effect of all.

<sup>r</sup> Mollerus in  
hunc Ps.

*Thy Name* P saith Mollerus, that is, *thy Word*, whereby we are made acquainted how, and in what sort, the Lord will shew himselfe vnto those that are his. For that is called a Name, saith he, *whereby any one is known, or the Remembrance of him is kept in mind.* Such are the HOLY SCRIPTURES, by them the Lord is knowen, by them his

his Remembrance is kept in mind. *The Ignorance of the Scriptures* saith S. Jerom, *is the Ignorance of Christ*; and, *Hac est Mors Anima, ut Deum nesciat*. Not to know God saith S. Austen, *is the Death of the Soule*. Hieron. Comment. in Esay. Proem. ad Eustoch. Virg. Aug. Annot. in Job. c. 9.

Verf. 13. *For thou Lord wilt give thy Blessing unto the Righteous, and with thy favourable Kindnes wilt thou defend him as with a Shield.* ] Who they are, that are the Righteous, and whence it is they are so tearmed, I haue declared before. Here the Prophet shewes vnto vs, that they which indeed are Righteous, what Benefits they shall reape thereby. And first here is *Blessing* in the Singular Number, which is not so to be taken, as if it were but only One: No; it cannot be said to God, as was said to Isaac, by Esau his Sonne, *Haft thou but one Blessing my Father?* For God hath many. so that the *Blessing* here, though it be but One, yet is it indeed a *swarme*, a *Cluster* of *Blessings*. One *Swarme*, many *Bees*; one *Cluster*, many *Grapes*. And as S. Austen in an other case, *Qua Via, ipsa & Via; qua Ecclesia, ipsa Ecclesia; & quod Caelum, ipsi Caeli: Way, and Wayes, Church, and Churches; Heauen, and Heauens* are spoken Singularly, and Plurally, and therefore by the Singular Number, the Plurall is meant: euen so in this Case, by *Blessing* in the Singular, the Plural is vnderstood. And would you now see the Plurality of these *Blessings*? I specified them before, it is but to haue recourse to the *First Word* of the *First Psalm*. Exposit. on Ps. 1. 7. p. 19. Gen. 17. 38. Aug. in Ps. 141. Exposit. on Ps. 1. 1. p. 4.

That the Prophet here addeth, that the Righteous shall be defended with the favourable Kindnes of the Lord as with a shield, we are first of all to consider what this *Favourable Kindnes* is, then the manner of the *Defence* thereof, namely, as with a *Shield*.

It is in the Original, *RATSON, Benevolentia, Beneficium*, and rendred by the Septuagint *Eudokia*, that which wee say in English *Favour*, or *Goodnes*, the *Beneignity* of God, readily doing good to any of his Creatures. It is that which the Apostle calls, *The Riches of his* Rom. 2. 4.

- his Goodnes*, whereby we may vnderstand that saying of  
 e Rom. 10. 12. his in the same Epistle, where it is said that he is *Rich vnto all that call vpon him*. Indeed his gracious accepting of vs, and mercifull Readines to doe vs good, is the everlasting true RICHES. Of worldly Riches it may be said, that wick *Solomon* saith of them, and many a man findes  
 a Prov. 23. 5. too true, *they certainly make themselves Wings, they flye away as an Eagle toward Heauen*: but Riches of this Nature, is that which remains for euer. The other Riches,  
 b Aug. de Temp. b saith s. *Austen*, what are they but a Testimony of our  
 Ser. 74. Want, *Major Indigentia, quasi maiores comparat Facultates*: and because our Wants be greater, we procure our selues greater Wealth: but here in these, is *All-sufficiency*, and therefore we heard in the Former c Psalme, *Thou hast put Gladnes in mine Heart: since the time that their Corne, and Wine, and Oile increased.*

- That the manner of Defence is said to bee as with a shield, it was, it seemes, his vidual Phrase, for so he vseth the Word *Shield* in diuers of his d Psalmes. And King *Solomon* to this purpose: e *Every Word of God is pure, he is a Shield vnto them that put their trust in him*. So *Aiax* of *Vlysses*, when *Vlysses* was in danger, and *Aiax* bestrid him with his *Shield*, and saued his Life:

f Ouid Met.

l. 13.

e Serv. in Virg.

Aeneid. 7. &

apud Latin.

Ling. Auctor.

p. 607.

h Isid. l. 12. c. 12.

i Plin. Nat. Hist.

l. 35. c. 3.

l. Vid. Isid. Loc.

cit.

† Opposui molem Clypei, texi q; iacentem,

Servaniq; Animam.

*Clypeus*, s. saith *Servius* of the Greeke VVord ΚΕΛΥΠΤΩΝ, for that it hides, and covers the *Body*, which would otherwise be exposed to the *Blowes* of the *Enemie*. h *Isidore* of ΚΛΑΨΤΩΝ, which signifies the same. i *Pliny* of ΓΛΕΨΩΝ, of the chasing, or engraving that was therein. l Others of an old Latine VVord *Cluere*, which did signifie to fight, or to be well reputed of, of *Cluco*, *Clues*, not *Cluo*, *Cluis*, for the VVords are diuers. It was of a round Forme, and therefore *Virgil* as hee compares *Polyphemus* his Eye to such a shield,

† Virg. Aeneid.

l. 3.

† Argolici Clypei, aut Phœbea Lampadis instar:



So Ovid not onely compares the *Sunne* in the Firmament  
thereunto, but calls it by the selfe-same Name.

*m Ipse Dei Clypeus, Terra cum tollitur ima  
Mane rubet.*

*m Ovid. Met.  
l. 15.*

Howbeit the Word in the Originall is CATSINNAH,  
which though Tremellius interpret *Clypeus*, yet Arias  
Montanus, and the Vulgar, haue *Scutum*, which commeth  
of the Greeke *το θυλον*, a *Skinne*, or *Hide*, for that  
they were made of *Hides*. Both which words, *Clypeus*, and  
*Scutum*, though they herein differ, that *Clypeus* belongs  
to *Footmen*, and *Scutum* to *Horsemen*, as *Isidore* obserues:  
yet for matter of protecting, there is no difference at all.  
Only this one thing let me remember before I passe from  
hence, that *Demaratus* being demanded why they were  
accounted infamous at *Lacedemon*, who had lost their  
*Targets*, not their *Head-peeces*, or their *Corselets*: for that  
these *Things* said he, they beare for their own *Safety*; but  
the *Target* for the *Safety* of all the Army. And thus is the  
Lord a *Defence* vnto the *Righteous*, not that he vseth any  
such *Shields*, it were Folly so to thinke, but for we are vn-  
der him as safe, nay more by much, then *Shields* can make  
vs.

*n Steph. The-  
saurus in Verbo  
Scutum.*

*o Isid. Loc cit.  
Vid. Turneb.  
l. 11. c. 27.*

*p Plut. Apoth.  
Lacon. Hence  
that of the  
Lacedemoni-  
an Mother to  
her Sonne:*

*α οὐ γένη, ἔ  
μὴ γένη. Cum  
hoc inquit, aut in  
hoc redi. Au-  
lon. Epig. 24.  
q Marlorat. in  
hunc P.*

But why is it here said, that *He shall defend them with  
his Favourable Kindnes*, and not rather with his *Power*?  
The Holy Ghost, saith *Marlorat*, had rather ascribe the  
Benefit of his Protection to his *Favourable Kindnes*, then  
to his *Power*, thereby the better to confirme the Mindes  
of the Weake. For his *Favourable Kindnes* includes his  
*Power*, and all that belongeth therevnto, but his *Power*  
doth not include his *Favourable Kindnes*. Nor ought we  
to carry our selues Proudly, and Insolently hereupon,  
that thus we are defended, but as the Apostle gives vs  
counsaile, *to work out our Salvation with Feare & Trem-  
bling*. The Certainty, and Assurance of our Salvation,  
being not such as whereby a Man is meere-ly *Secure*, and  
made absolutely out of doubt, but such as many times is

*r Met. q. 12. n.  
r Phil. 2. 12  
s Dr. Abbot his  
Defence of the  
Reform. Cath.  
Part. 2. c. 3.  
p. 256.*

assembled, and shaken with many Difficulties, and Feares, and Doubts, which oft doe intricate, and perplexe the Soule of the Righteous, and Faithfull Man. And againe :

<sup>r</sup> Dr Abbot. lb.  
p. 289.

'The Truth of God is alwayes alike, not subiect to Alteration, neuer increased, or diminished; but our Faith is greater, or lesse; sometimes hath a Full, and sometimes a Waine, and to vs the Truth of God is according to our Faith, and according to our apprehension, and feeling of it. Wherein we are variable, and diverse, euen after the manner of Peters Faith, of whom S. Austen<sup>u</sup> saith, *Peter was the Patterne of vs all, sometimes he beleueth, sometimes he wauers; one while he confesseth Christ to be Immortall, an other while he is afraid least Christ should die.* In a word, All our Prose may bee concluded in that Distick of the Poet, applying to our Saviour CHRIST, what he doth to *Augustus Caesar*, and putting in FAITH in stead of Hope.

<sup>u</sup> Aug. de Verb.  
Dom. Ser. 13.

<sup>x</sup> Ouid, Trist.  
l. 2. Eleg. 1.

<sup>x</sup> *Spes mihi magna subit, cum TE mitissime CÆSAR,  
Spes mihi, respicio cum MEA FACTA, cadit.*

<sup>y</sup> *Fid mihi magna  
FIDES cum TE  
mitissime IESV:  
At mihi respi-  
cio, cum MEA  
FACTA, cadit.*

\* Great is my FAITH, when I on thee  
sweet SAVIOUR cast an Eye:  
But when I looke on my MIS-DEEDS,  
That Greatnes seemes to die.


<sup>y</sup> Pl. 130. 3.  
last Translat.

Vnlesse we would mend one thing more, namely that where the Poet begins with CÆSAR, and ends with his owne MIS-DEEDS: we beginne with our MIS-DEEDS; and end with our SAVIOUR. As if so be we should vse those Words of our Prophet in an other y place: *If thou Lord shouldst marke Iniquity; O Lord, who shall stand? But there is Forgivenessse with thee, that thou mayst be feared.*



## PSAL. VI.

Domine ne in Furore.

1  Lord, rebuke me not in thine  
Indignation : neither chasten  
me in thy Displeasure.

2 Have mercy upon me, O  
Lord, for I am weake : O Lord  
heale mee, for my Bones are  
vexed.

3 My Soule is also sore trou-  
bled : but Lord, how long wilt thou punish me ?

4 Turne thee, O Lord, and deliuer my Soule : O save me  
for thy Mercies sake.

5 For in Death no man remembreth thee : and who will  
give thee Thankes in the Pit ?

6 I am weary of my Groning, euery Night wash I my  
Bed : and water my Couch with my Teares.

7 My Beauty is gone for very trouble : and worne a-  
way because of all mine Enemies.

8 Away from me all ye that worke Vanity : for the Lord  
hath heard the Voice of my weeping.

9 The Lord hath heard my Petition : the Lord will re-  
ceiue my Praier.

10 All mine Enemies shall be confounded, & sore vexed :  
they shall be turned backe, and put to shame sud-  
denly.

\*\*\*\*\*

## THE ANALYSIS.

THIS is the First of those *Psalmes*, which are called the *Seauen* PŒNITENTIALL *Psalmes*, which in our Account are these, The 6, the 32, the 38, the 51, the 102, the 130, and lastly the 142. I say in our Account, for they are otherwise reckned in the *Vulgar* (all but the *sixt*) though the *Psalmes* bee the same. As for example, the 32, is the 21; the 38, the 37; the 51, the 50; and so forth. The Reason is, for that the *Ninth* Psalmē, which the *Hebrewes* divide into *Two*, namely into the *Ninth* and *Tenth*, the *Vulgar* Translation makes but One. But then to make vp an Hundred and Fifty, for so many there are, both with the *Vulgar*, and the *Hebrewes*, the 146, and the 147, which are but One Psalmē with the *Hebrews*, the *Vulgar* maketh *Twain*. So that howsoeuer they did disagree towards the *Beginning*, they accord again towards the *End*; Like as the *Jewes* and *Gentiles* parted themselves in the *Beginning* of the *World*, who shall both of them ioynē againe towards the *End*, & *Consummation* thereof.

They are called PŒNITENTIALL *Psalmes* for that vpon the knowledge of our Sinnes, and acknowledging of the Wrath of God to follow therevpon,<sup>b</sup> they shew vs how to flye to the *Mercy* of the most Highest with an earnest Repentance and hearty Sorrow. Now howsoeuer there are many more of this Argument amongst the Psalmes, yet Venerable *Antiquity* made choice of these *Seauen*, partly in respect of the Number of *Seauen* so religiously obserued of Wrighters both Sacred & Prophane: partly in respect of the *Seauen* Dayes of the Weekē, that forasmuch as wee had need of Repentance every Day, therefore every Day should haue a severall *Psalmē*, to be a Remembrancer vnto vs to that purpose. Memorable is

that

<sup>a</sup> Rom. 11. 26.

Vid. Cœl. Sec.

Cur. de Amplie.

Regni celest. &

de Iud. Vocat.

ante extrem. Iu-

dicij diem. Prin-

ted. 1617.

<sup>b</sup> Frid. Baldui-

nus in 7. Pſ.

Pœnitent. in

Prolegom.

Vid. Tolet in

Pſ. 31 & In-

nocent. in 7.

Pſ. Pœnitent.

Proxm.

that which is related of *S. Austen*, who lying on his Death-bed caused these *Seauen Penitentiall Psalmes* to be painted on the Wall over against him where he lay, & so would he still behold them, and in Beholding, read them, and in Reading them *Weepe* amaine.

Concerning the *Analysis* of this Psalm, framed it is, partly by way of *Petition*: partly by way of *Reprehension*. In which *Psalm* the Prophet *David* perfourmeth two things: *First*, he turneth himselfe to the Lord in certaine Soliloquies vnto him: *Secondly*, hee turneth himselfe to his Enemies, and Expostulateth with them. *First*, concerning the Lord, he makes his Humble *Petition* to him, to mitigate his Punishments towards him, and that in the *First, Second, Third, and Fourth Verses*; *Secondly*, he giues the Reason: *First*, for if he continue them, there remaineth nothing for him but Death, which as the Case then stood was not so convenient for him, as it is in the *Fift Verse*; *Secondly*, for they had wrought in him Repentance to the full, as it is in the *Sixt and Seauenth Verses*. Concerning his Enemies, hee bids them Avaunt, as it is in the *Eight Verse*; partly for his Prayer was heard, as it is in part of that Verse, and part of the *Ninth*; partly for it should bee effected what he desired of the Lord, as it is in part of the same Verse, but Principally in the *Tenth*. And thus much of the *Analysis*.

VERSE. 1. O Lord Rebuke me not in thine Indignation:  
neither chasten me in thy displeasure.] Concerning  
the Word LORD. I haue spoken<sup>d</sup> before, only this I may  
add in this place, that it is in this *Psalm* repeated no lesse  
then *Five* times, as *First* in this *First Verse*; *Twice* in the  
Second; the *Fourth* time in the Third; and the *Fift* time in  
the Fourth. No doubt but a most vehement Affection it  
was, that caused the Prophet to vse it so oftentimes. *Iosh*  
the King of Israel comming to visit *Elisha* the Prophet as  
he,

he was vpon his Death-bed: the Prophet wilde the King to take his Arrowes and to Smyte them on the ground. The King tooke the Arrowes, smote *Thrice* with them and ceaſed. Wherevpon the Prophet waxing Angry, Ob,

<sup>c</sup> 2. King. 13. 19

<sup>e</sup> ſaith he, *thou ſhouldeſt haue Smitten Foure or Six times, then hadſt thou Smitten Syria til thou hadſt conſumed it: whereas now thou ſhalt Smyte Syria but Thrice.* Syria was one of thoſe that with *Ephraim*, and the Sonne of *Remaliah*, as it is in *Eſayes* <sup>f</sup> Prophecie, tooke euill Counſaile againſt *Iudah* to vex it, and make a Breach therein, and to ſet vp a King in the Midſt of it. This *Syria*, & *Ephraim*, and the Sonne of *Remaliah*, we may Interpret by way of *Allegory* to be the Prophets *Enemies* in this *Pſalme*. Concerning whom as he Smytes the Ground of his *Heart* no leſſe then Foure times here in this *Pſalme* with this Arrowe of his, LORD, ſo he Smote his Enemies till hee had conſumed them, as it is in the laſt Verſe of this *Pſalme*. But to leaue the Word *Lord*, and to come to the Words that followe.

<sup>f</sup> Eſay. 7. 5.

Whereas the Prophet requesteth here not to be Rebuked in *Indignation*, nor chaſtned in *Diſpleaſure*, hee requesteth not ſimply not to be rebuked or chaſtned at all, for, *what Sonne is he* <sup>g</sup> ſaith the Apoſtle, *whom the Father chaſtneſt not?* But if yee be without Chaſtiſement, whereof all are Partakers, then are yee *Baſtards*, and not *Sonnes*, and what the <sup>h</sup> Booke of *Wiſdome* ſaith of *Baſtards*, is well

<sup>g</sup> Heb. 12. 7.

<sup>h</sup> *Spuria Viti-  
lamina non da-  
bunt radices al-  
tas, Sapient. 4.  
3. Vulg. Ex vi-  
ſum proſperum  
iſtius pignus eis  
ſubdit.*

<sup>i</sup> Gen. 18. 25.

<sup>j</sup> Luc. 13. 3.

knowne. Againe, it were againſt the Juſtice of God that there ſhould be no Punishment at all for Sinne, though it be in his owne Children. For as *Abraham* in another caſe <sup>i</sup> *Shall not the Iudge of all the Earth doe Right?* So was it our Saviours Conclusion, that they which did Sinne alike ſhould haue like Punishment. Suppose yee, <sup>j</sup> ſaith our Sa-  
viour, *that theſe Galileans were Sinners above all the Galileans, becauſe they ſuffered ſuch things?* I tell you, *Nay: but except yee repent yee ſhall all likewise Periſh. Or thoſe Eighteen vpon whom the Tower in Siloe fell, and ſlew them, think*

*yee*



ye that they were sinners above all men that dwell in Ierusalem? I tell you nay; but except ye Repent, yee shall alwaies likewise Perish. Indeed sometimes there is some difference, and therefore our Prophet in another Psalm, *The Righteous shall be punished*,<sup>m</sup> saith he, *as for the Seed of the* <sup>m</sup> Pf. 37. 29. *Ungodly it shall be rooted out.*

The Prophets Request then in this place, is to bee delivered from Punishments, not in *Toto*, as they say, but in *Tanto*: not wholly and altogether, but so farre forth as it might seeme to proceed from an angry and wrathfull Hand. *With how great circumspection*,<sup>a</sup> saith the Wisdome<sup>n</sup> Wisd. 12. 21. of Solomon, *diddest thou Iudge thine owne Sonnes, vnto whose Fathers thou hast sworne, & made Covenants of good Promises? Therefore whereas thou dost Chasten vs, thou scourgest our Enemies a Thousand times more, to the intent that when we Iudge, we should carefully thinke of thy Goodnesse, and when we our selues are Iudged, we should looke for Mercy.*

But what? Is there *Indignation* there, and *Displeasure* in the Highest? Is he subiect to *Passions* as we our selues are? No; the Lord is not as sinfull Man, *Fury is not in mee*,<sup>o</sup> saith he. These Words then, *Displeasure & Indignation*,<sup>o</sup> Esay. 27. 4. are spoken here of God according to the Nature & Property of *Men*, who when they Punish seuerely, vse to bee *Furious* in their Punishments, and so the Lord is said to be. This it was that *Iob* experimented, & which the Prophet now feared. *Thou huntest mee*,<sup>p</sup> saith *Iob*, *as a fierce Lyon: and againe thou shewest thy selfe marvellous vpon me, Thou rennest thy Witnesses, that is, thy Plagues, against me, and increasest thine Indignation vpon mee; Changes and Warre are against me.* <sup>p</sup> Iob. 10. 16.

Verse. 2. *Haue mercy vpon me O Lord, for I am weak O Lord, Heale me, for my Bones are vexed.*] From the Lords *Iustice* in the former Verse, hee Appealeth in this Verse vnto his *Mercy*, and of *Mercy* hath beene spoken before. Nor is the Prophet at a wrong Doore in crauing<sup>q</sup> *Expos. on Ps.* these<sup>4.1. p. 88.</sup>

1. Cor. 1.3. these Almes, forasmuch as the Lords Title is, *The Father of Mercies, and the God of all Comfort.* The *Mercy* here meant is a Commiseration over his Miseries, a Tender Compassion towards himselfe, that suffered Afflictions which how well it agreeth to God about, witnesse the Words of the Apostle S Paul: *For we haue not an High Priest, which cannot bee touched with the feeling of our Infirmities, but was in all Points Tempted like as we are, yet without Sinne.* His Conclusion there is, *Let vs therefore come boldly vnto the Throane of Grace, that we may obtaine Mercy, and finde Grace to help in time of Need.* And again in the same Epistle, *In that he himselfe hath Suffered being Tempted, he is able to succour them that are Tempted.*

Now that here was the *Time of Need*, wherein this *Helpe of Grace* was to be found, witnes the Words of the Prophet here, for that he was *Weake*, and his *Bones vexed*, which *Weaknesse* of his what it was, though it be not here expressed, yet may we gather by the Circumstances. *Infirmum non se vocat quia Egrotat, sed quia Deiectus ac Fractus sit:* He calls not himselfe *Weake* in this place by reason of any *Sicknesse*, \*saith Calvin, but for he was Deiected and Cast downe, by reason of his Broken and Contrite Heart. A Caie which oftentimes happens to the dearest *Children of God*, though sometimes they haue *Boldnesse* againe, and *Vndauntednesse* of *Courage* against all Opposition whatsoever.

By the *Vexing* of his *Bones* here the Prophet perhaps meanes not his *Bones* indeed, but *Firmamentum Anima vel Fortitudinem*, as \* S. *Austen* interprets it, the very Strength of his Soule, suppose his *Faith*, or *Hope*, or so forth: *Præcipuum Robur suum*, as † Calvin tearmeth it, his *Might*, his *Strength*, *Excellency of Dignity*, or *Excellency of Power*: or if so bee hee meant his *Bones* indeed, then as ‡ *Iansenius* obserueth, they are put for the *Members of his Body* by an *vsuall synecdoche* among the *Hewers*.

u Calvin in hunc Ps.

\* Aug. in hunc Ps.

† Calvin. in hunc Ps.

‡ Iansenius in hunc loc.

Verse. 3. *My soule is also sore troubled, but Lord how long wilt thou punish me.* The spirit of a Man, <sup>a</sup> saith Solomon, will sustaine his Infirmitie, but a Wounded Spirit who can beare? That is, saith the Note in the Margent of our Former Translation: The Mind can well beare the Infirmitie of the Body, but when the Spirit is Wounded, that is, the Mind it selfe, it is a thing Vnsupportable. If we Reply as did the Disciples of our Saviour in another Case, when our Saviour had told them that it was easier for a Camell to goe through the Eye of a Needle, then for a Rich man to enter into the Kingdome of God, *Who then can bee saved:* so, who then can be sustained? who can possibly bee supported? The Answer must bee as our Saviours there was, <sup>b</sup> *With Men it is impossible, but not with God, for with God all things are possible.* The Lord, <sup>c</sup> saith Hannah, *killeth and maketh aliue, he bringeth downe to the Grane, & bringeth vp.* Words which She had learnt, no doubt, of Moses the Prophet, in his Booke of Deuteronomie.

<sup>a</sup> Prou. 18. 14.<sup>b</sup> Mat. 19. 26.  
<sup>c</sup> 1. Sam. 2. 6.<sup>d</sup> Deut. 32. 39

Howbeit the Prophet here in the meane time is driuen to such Extremities, that hee is faine to come to vs *Q V* *Q V* *Q* to *How long he should be Punished?* It seemes he was long in Punishing then, & it was not with him as at other times, <sup>e</sup> *Heavines may endure for a Night, but Ioy commeth in the Morning:* no, but happely he endured many Nights, many Mornings in this plight. So the Prophet here in this place, *Usque quo? How long?* but especially in another <sup>f</sup> *Psalm*, *How long wilt thou forget me O Lord, for ever? How long wilt thou hide thy Face from me? How long shall I seeke Counsaile in my Soule, and be so vexed in my Heart? how long shall mine Enemies triumph over me? How long? and How long? and again How long? and How long again the fourth time? Indeed it is Long to vs, but it is our Infirmitie which makes vs think that Long, which we haue not in a Tryce. Iust for all the world like those that are Sicke, especially, if in their Sicknesse they be Cholerick to. How hasty, & saith S. Austen, are sicke Men to haue their Wills? Nothing seemes so long vnto them as while the Cup they call*

<sup>e</sup> Ps. 30. 5.<sup>f</sup> Ps. 13. 1.<sup>g</sup> Aug. in Ps. 36

V

for

for, is in fetching. They who doe attend them make all the speed they can, and all for he should be pleased, & yet the Sick Man, When? why When I say? When will you bring it mee? When shall I haue it? They make as much hast as possible they may, and yet that which they with so much hast endeavour to perfourme, thy Sicknesse makes it seeme long vnto thee. But it is a good Note and fit to this purpose, which S. Austen hath vpon this Psalm. <sup>h</sup> That which is easily Cured, is not greatly cared for, the Difficulty of Healing makes vs take the greater heed when Health is once obtained. And again, <sup>i</sup> The Prophet is in this long Perplexitie, that hereby hee might knowe how great the Punishment is that is prepared for those that will in no wise bee Converted, when they that are Converted find so great difficulty in obtaining of Pardon: as it is written, <sup>l</sup> saith hee, in another place, If the Righteous scarcely be saved, where shall the Vngodly, and the Sinner appeare?

<sup>h</sup> Aug. in hunc  
Ps.

<sup>i</sup> Aug. 1b.

<sup>l</sup> 1. Pet. 4. 18.

<sup>to</sup> Zach. 1. 3.

Verse. 4. Turne thee O Lord, and deliuer my Soule: Oh saue me for thy Mercies sake. ] Himselfe being now converted to the Lord; his Petition to the Lord now is, that the Lord would be converted vnto him, according vnto that of the Lord himselfe in the Prophet Zachary, Turne thee vnto me, <sup>m</sup> saith the Lord of Hosts, and I will turne vnto you, saith the Lord of Hosts. Now what hee here meant by the Lords Turning vnto him, hee explicateth in the Words that follow, namely in deliuering his Soule, and sauing him for his Mercies sake.

First for his Soule likely ynough that his Life is meant thereby, being now (as it were) at the last cast, and vpon the Confinnes of Death. For howsoeuer the Soule is sometimes taken for that Spirituall, and best Part of Man, whereby we vnderstand, and discourse of things; sometimes for the Will, and Affections, whereof the Soule is the Seat; yet here in this place considering the Sequences, it may be taken for Life, by the Figure *Metanomia*, for that the Soule is Cause of Life.

Second-

Secondly, where he petitioneth to be *saue*, and that is the *summe* of his Request, he tooke no doubt the right course in making his Repaire vnto God. For as this our Prophet acknowledgeth elsewhere, that he is the *Saviour* <sup>n Ps. 17. 7.</sup> of them that put their trust in him; so the Lord saith of himselfe, *I, euen I am the Lord, and besides me there is no Saviour.* And againe, *There is no God els beside me a first God, and a Saviour, there is none beside me.* The like hath the Prophet *Hosea*. True it is, that the Word to *SAUE* <sup>o Esay 43. 11. p Esay 45. 21. q Hos. 13. 4.</sup> is applyed to Others to, either Spiritually, or Corporally, as *Paul* to *Timothy*, *Take heed vnto thy selfe, and vnto the Doctrin: continue in them: for in doing this, thou shalt both saue thy selfe, and them that heare thee;* and *S. Iames* to this purpose, *Brethren, if any of you doe erre from the Truth, let him know that he which converteth a sinner from the Error of his Way, shall saue a Soule from Death.* So Ministers by *Preaching*; Magistrates by *Protecting*; Christians by *Admonishing* doe saue. But thus to saue, is to serue Gods Providence, onely as a meanes in the preservation of others, as *Instruments* vnder God, who for their service herein; honoureth them with the *Title* belonging to Himselfe.

Thirdly, where he pleads not *Merit*, but *Mercy*, which *Merit* no doubt he might haue pleaded as well as any our *Merit-mongers* whatsoeuer, it teacheth vs what wee in like case should bring as a *Present* to the true *IOSEPH* our Governour, not a *little Balme*, and a *little Hony*, *Spices*, and *Mirrhe*, *Nuts*, and *Almonds* of our owne *Workes* <sup>r Gen. 43. 11.</sup> and *Deeds*, but only his owne *MERCY*. *Periculosa habitatio eorum qui in Meritis suis sperant: periculosa, quia ruinosi.* Dangerous is their Dwelling <sup>u Bern. in Psal. Qui habitat. Ser. 1.</sup> that trust in their owne *Merits*, it is a Dangerous, for it is a Ruinous Dwelling. When an House is ready to tumble downe, <sup>x Plin. Nat. Hist. l. 8. c. 28.</sup> saith *Pliny*, the *Mice* goe out of it before; and first of all the *Spiders* with their *Webbes* fall downe; and surely we should bee more brutish then either *Spiders* or

*Mice*, should we trust to such ruinous Dangers, as such Confidence would bring vpon vs.

Verf. 5. *For in Death no man remembreth thee, and who will giue thee thanks in the Pit?*] Two Sorts of Men haue liued in the World (would God we might say *Haue liued*, as Tully y said *Vixerunt*, of Some, whom he had caused to bee executed as *Traitours*, for so are these against God) but two Sorts of Men haue liued in the World, that deny the <sup>2</sup> *Immortality* of the soule: the *One* of them absolutely: the *Other* by a Consequence. Of those which doe it absolutely, we haue now no cause to speake, cause we shall haue sufficient, when we come to the *Fourteenth Psalme*. They which doe it by a Consequence, are such, as hold that the *Soules* dye when as the *Bodies* doe dye, and that they rise not till the *Bodies* rise againe. They dare not deny flatly, <sup>a</sup> saith *Zanchius*, the *Soules Immortality*, for that it is so manifest throughout the whole Scriptures, but what they dare, that they doe; they depriue it of all *Sence*, of all *Knowledge*, of all *Affection*, and *Operation*, risly maintaining, that it sleepech forsooth till the Day of the *Bodies Resurrection*, and then that it shall bee awakened, and not till then. Among the severall Parcels of Scripture, which they haue heaped vpon to this purpose, this of this *Psalme* is one, and as many besides in the *Psalmes*, as describe Man to bee of such a Condition, as that hee cannot after Death praise the Name of the Lord any more. As namely where *David* <sup>b</sup> saith, *Doest thou shewe Wonders among the Dead: or shall the Dead rise up againe and praise thee? Shall thy louing Kindnes be shewed in the Graue; or thy Faithfulness in Destruction? Shall thy wondrous Workes be known in the Dark; and thy Righteousnes in the Land where all things are forgotten?* And againe, <sup>c</sup> *The Dead praise not thee, O Lord: neither all they that goe downe into the Silence: but we, that is, we which liue, will praise the Lord from this time forth for euermore, And yet againe, <sup>d</sup> What profit is there in my Blood, when I goe downe*

<sup>y</sup> *Plut. in Cic.*

<sup>2</sup> *Zanch. de O-  
per. Dei. Part. 3.  
l. 2. c. 8.*

<sup>a</sup> *Zanch. Ib.*

<sup>b</sup> *Pf. 88. 10.*

<sup>c</sup> *Pf. 115. 17.*

<sup>d</sup> *Pf. 30. 9.*



downe to the Pit? Shall the Dust give Thanks vnto thee, or shall it declare thy Truth? But there is as *Zanchinus* <sup>c</sup> ob- <sup>c</sup> *Zanch. vii* serues, a twofold Praise: the One, when in this World we <sup>supra.</sup>

shew forth vnto Others the Lords Goodnes towards vs, that Others also by our example, may be stirred vp to put their Confidence in God, and to worship God in like sort, and of this kind of Praises are the foresaid Places to be vnderstood: The Other, when the Praises of God are reserved for the World to come, to be performed by the blessed saints that shall at that time praise the Lord. And that they praise the Lord in the World to come, witnes those severall places in the Revelation, that might bee brought to this purpose. <sup>£</sup> Every Creature which, is in Heauen, <sup>£</sup> Rev. 5.13.

and in the Earth, and vnder the Earth, and such as are in the Sea, and all that are in them heard I, saying, BLESSING, HONOUR, GLORY, AND POWER BE VNTO HIM THAT SITTETH VPON THE THRONE, AND VNTO THE LAMB FOR EVER AND EVER.

Againe, <sup>£</sup> I heard a Voce from Heauen, as the Voce <sup>£</sup> Rev. 14.2. of many Waters, and as the Voce of a great Thunder: And I heard the Voce of Harpers, harping with their Harpes. And they sung, as it were, a new Song before the Throne, and before the Four Beasts, and the Elders: and so forth.

And againe in a third place, <sup>h</sup> And after these things I <sup>h</sup> Rev. 19.1. heard a great Voce of much People in Heauen, saying, ALLELVIA: SALVATION, AND GLORY, AND HONOUR, AND POWER VNTO THE LORD OUR GOD.

By this then that hath bene spoken, we may gather why the Prophet here in this place, abhorreth Death so much. Not for it was a meanes to conveigh him to a better Life, where was as *S. Gregory* <sup>i</sup> speaketh, *Et certa securitas, & secunda Aeternitas, & aeterna Tranquillitas, & tranquilla Felicitas, & felix Snavitas, & suavis Incunditas*: both assured Security, and secure Aeternity, and eternal Tranquillity, or Quietnes, and quiet Felicity, or Hap-

<sup>i</sup> Greg. in 7. Ps.  
Penitent. &  
Aug. Medit.  
c. 17.

<sup>1</sup> Phil. i. 23.

pires, and happy Pleasantnes, and pleasant Delightfulness: but for it did deprivē him here in this World of that kind of Serving of the Lord, which by way of Example was so necessary to Many that lived in those dayes. Who knowes not the Apostle S. Pauls distraction in like case, who howsoever he had a <sup>1</sup> Desire to depart, and to be with Christ, yet seeing it was more needfull for the Philippians, that he should abide in the Flesh, hee confesseth himselfe in a streight, and what to chose he wotteth not. Howbeit here let vs consider what the Prophet intimates in this place, namely that if so be he might live, he would then remember his Maker, and Preserver, and Give him Thanks, that is, he would praise him all the Dayes of his Life. A point that Many promise, when they are in like extremities, but perfourme so seeldome, that it hath bene the Cause of a common Proverb, and <sup>m</sup> Lemnius discourieth thereof at large, *That no man in a manner is bettered in Life and Conversation, either by reason of his long Disease, or by long Travailing on the Seaes.*

<sup>m</sup> Lemnius de occult. Nat. Mirac. l. 2. c. 29. See my L. of Cant. vpon Ignat. Lect. 17. §. 5.

Verf. 6. *I am weary of my groining, every Night wash I my Bed: and water my Couch with my Teares.* No doubt the Prophet had in this sort groaned, and grieved exceeding long, otherwise he could hardly, nay he would not have bene so weary. He was not ignorant by all likelihood, how sweetly these Groanes of his, did sound in Gods Eares. *Quoties te in conspectu Domini video suspirantem, Spiritum sanctum non dubito aspirantem: cum intueor flentem, sentio ignoscentem.* As often as I see thee sighing in the sight of God, <sup>n</sup> saith S. Cyprian. I doubt not but in those Sighes of thine, the holy Spirit doth breathe: when I see thee weeping, me thinkes he is then forgiuing. A speciall good Noate for Many, who if according to their hasty Affections, they have not present Help from the Lord, either their Prayers they say, are not heard, or the Lord deales with them, as with no Body els, or they say with the King of Israel, <sup>o</sup> Behold this Evil is of the Lord, what should

<sup>n</sup> Cyp. de Cura Dom.

<sup>o</sup> 2. Kings 6. 23

Should I waite for the Lord any longer? Certainly there is no Wearines to this Weakenes, and they that are thus hastie, little remember how long the Lord stayd for them before their Conversion. *Sustinuit te, sustine illum*: God saith S. Austen, hath staid thy leasure, stay thou his, another while: *Sustinuit te, ut mutares Viam tuam malam; sustine illum, ut coronet Viam tuam bonam*: He hath borne with thee, till thou shouldst change thy bad Life, beare with him now till he crowne thy good Life. They are the Words of the Psalmist himselfe, *⁊ O tarry thou the Lords leisure: be strong, and he shall comfort thy Heart. Hast thou not known* saith Esay, *Hast thou not heard, that the everlasting God, the Lord, the Creator of the Ends of the Earth, fainteth not, neither is weary? He giveth power to the faint, and to them that have no Might, he increaseth Strength. The Vision* saith Habakuk, *is yet for an appointed time, but at the End it shall speake, and not lye: though it tarry, waite for it, because it will surely come, it will not tarry.*

But how is it that here he saith, that *Every Night hee washeth his Bed, and watereth his Couch with his Teares?* What? *Every Night?* and that with *Teares?* Is it probable? nay, is it possible? No doubt but the Speech is *Hyperbolicall*, and yet like a true *Hyperbole*, though it be *UltraFidem*, beyond beleefe: yet is it not *Ultra modum*, beyond all measure. No doubt but hee meant hereby *Plenty of Teares*, like as *Scipio* in *Tully*, *⁊ Equidem vim Lachrymarum profudi*. We haue diuersed the like in holy Scripture, *I will make thy Seed* saith God to *Abraham*, *as the Dust of the Earth. Quis non videat quàm sit incomparabiliter amplior Arena numerus, quàm potest esse omnium Hominum ab ipso Adam, vsq; ad terminum Sæculi? Who sees not* saith S. Austen, *how incomparably the Dust of the Earth is greater then can be the number of all Men from Adam himselfe to the End of the World, how much more then the Seed of Abraham, which Seed in comparison of the Multitude of the Wicked is onely in a few: albeit even those*

*⁊ Aug. Hom. 11.*

*⁊ Ps. 27. 16.*

*⁊ Esay 40. 28.*

*⁊ Hab. 2. 3.*

*⁊ Quintil. Instit. Orat. l. 8. c. 6.*

*⁊ Tull. Scm. Scip.*

*⁊ Gen. 13. 16.*

*⁊ Aug. de Civ. Dei. l. 16. c. 21.*

those Few doe make an innumerable *Multitude* signified by the Dust of the Earth, according to the Figure *Hyperbole*. But now concerning *Teares*.

<sup>a</sup> *Ambros. Tom. 3. Ser. 46.* *Teares* <sup>a</sup> saith S. Ambrose, are as it were a speechlesse *Praying*, they crave not pardon, and yet they obtaine it, they open not their case, and yet they find *Mercy*. Why? but for the *Prayers of Teares* are much more profitable, then the *Prayers of Words* in a *Prayer* may deceive, *Teares* cannot; *Words* many times doe their Errands by halues, *Teares* make demonstration of the whole Affection. And S. Austen to this purpose, sufficit Auribus Imber Oculorum, Fletus citius audit quam Voces. To the Eares of God above, <sup>b</sup> saith S. Austen, a Shower of *Teares* is sufficient, hee heares our *Weeping* much sooner then our *Words*.

<sup>b</sup> *Aug de Temp. Ser. 216.*

Concerning the two *Synonimaes* here, *Washing*, and *Watering*, washing his *Bed*, and watering his *Couch*, it is a pretty difference that S. Austen obserueth betweene them, *Potest aliquid in superficie lavari, Rigatso vero ad interiora perueniat quod significat Fletum vsq; ad Cordis intima*. A thing <sup>c</sup> saith S. Austen, may be washed superficially, and on the out-side onely, but watering pierceth euen to the inward Parts, which signifieth that *Weeping* must in as farre as the very Heart Root.

<sup>c</sup> *Aug. in hunc Ps.*

Verſ. 7. *My Beauty is gone for very trouble, and worne away because of all mine Enemies.*] The *Beauty* of David, what it was when he was a Child, the Scripture declareth to vs, namely how <sup>d</sup> He was ruddy, and withall of a beautifull Countenance, and goodly to looke to No doubt when he came to Yeeres, hee retained the same still; for though <sup>e</sup> *Beauty* be commonly variable, and all corporeal things <sup>e</sup> saith S. Ambrose, doe fade, and wither away, by reason of the accessse of Age, or excessse of sicknes: yet with some it is not so, but the Elder they waxe, the more comely, and it is strange to see how some men haue carried their Age. To say nothing of them before the *Flood*, who liued so many Hundred yeeres: *Adam*, 930, *Seth*, 912, *Cain*, 910, and who

<sup>d</sup> 1. Sam. 16. 12.

<sup>e</sup> *Ambros. Hexam. l. 6. c. 6.*

who liued least, 700 yeeres, being perfected in many respects with a most excellent proportion of Humors, and as it likely <sup>f</sup> *Fruits*, and *Hearbes* of farre greater Efficacy, <sup>f</sup> *Vid. Coll. of Hist. by Thomas Fortescue, & Printed by my FATHER A<sup>o</sup> 1576.* and Vertue in those Dayes, then since the Earth was cursed: *Moses* saith the Scripture, *was an Hundred and twenty yeeres old when he died: his Eyes were not dimme, nor his naturall Force abated.* And *Caleb* to *Ioshua*, <sup>h</sup> *Forty yeeres old was I, when Moses sent me to espye out the Land, I am this Day Fourscore and five yeeres old. As yet I am as strong this Day, as I was in the Day that Moses sent me: as my strength was then, euen so is my strength now, for warre, both to goe out, and to come in.* The Prophet *David* was likely enough to haue bene such an one, who before this Accident befell, carried his Yeeres it should seeme no man better. Howbeit now the Case was altered, and Sinne had made such a Breach, as that where so much Beauty was, there was nothing now but Deformity. When thou <sup>i</sup> saith he in an other place, *doest chasten man for Sin,* <sup>i</sup> *thou makest his Beauty to consume away like as it were a Mosh fretting a Garment, euery Man therefore is but Vanity.* *Omnis Animi Dolor statim seprodit in Vultu.* All Griefe of Mind <sup>l</sup> saith One, *appeares presently in the Countenance:* and therefore King *Solomon*, <sup>m</sup> *A merry Heart doth good, like a Medicine, but a broken Spirit dryeth the Bones.* A good instruction by the way, for *Women*, who so much esteeme of their Beauty, and for feare of marring thereof, will not suffer the sunne to touch it, but the greatest Enemy vnto it, is rather Sinne, then the Sunne; the One with his Beames burnes them not so much, as they are scorched by the Other. Though Sinne be as cold as Ice to: and therefore <sup>n</sup> *S. Austen, Illigati Frigore Peccatorum* <sup>n</sup> *Aug. in Ps. gelauimus,* we are frozen with the Cold, and benumbing <sup>125.</sup> of our Sinnes.

But how is it that the Prophet addeth, that his Beauty is worne away because of his Enemies? went the consideration of Enemies so neere him? tooke he them so nigh to

X

Heart?

Heart? For doubtles it could not be but an extraordinary anguish of Minde that made such a *Metamorphosis* of him. Anguish of Mind indeed, if it be extreame, workes strange Effects, and that in an instant. One onely *Night* hath bene sufficient to make a young *Man* that was fresh, and of a liuely *Hew*, gray-headed by the Morning.° *Lemnius* tels of one, *Scaliger* of an other, that haue bene Examples in this kind. But would our *Prophet*, nay could our *Prophet* be so much moued by his *Enemies*? Yes: for his *Enemies* by all likely-hood, gaue out hereupon, that what he suffered in this kind, was most worthily deserved. Like as the *Barbarians* said of *Paul*, when they saw the *Viper* on his Hand. No doubt this *Man* is a *Murderer*, whom though he hath escaped the *Sea*, yet *Vengeance* suffereth not to liue. Indeed there is nothing goes neerer the *Heart* of a good and godly *Man*, then the hastie *Judgements* of Others vpon him, by reason of those *Crosses*, which it pleaseth the Lord to send him. Hoc vnum tantum dixerim, ultimam esse aduersa Fortuna Sarcinam, quod dum Miseris aliquod Crimen affigitur, qua perscrunt, meruisse creduntur. It is saith *Boetius*, the heauiest Burthen that *Fortune* can lay vpon our Shoulders, that when any *Calamity* doth betide vs, Men will streightway giue out, that wee haue our *Deserts*. This it was that wrought *Iob* so much Trouble with his *Friends*, who could by no meanes perswade themselues, but that so great *Calamities* as those, did argue his great *Offences* both to *God*, and to the *World*. In somuch that he was faine to make for himselfe many *Apologies*; and as *Calvin* hath observed, *Iob* maintained a good Quarrell, though hee handled it but ill: his *Friends* maintained a Bad one, but yet handled it too-too well. The Cause that *Iob* had in hand, was this: *God* doth not alwayes punish *Men* according to the Measure of their Sinnes, and therefore that himselfe is not reiectd of *God*, as they would haue made him to beleene. On the contrary, they maintained that *God* doth alwayes

° *Lemnius de Complex. l. 2. c. 2.*  
 P *Scal. de Subtil. Exerc. 312.*

¶ *Act. 28. 4.*

× *Boetius de Consol. l. 1. Prof. 4.* See my L. of *Cons. on Ionus. Lect. 6. §. 6.*

† *Calvin in Iob. Conc. 1.*



alwayes punish *Men* according to the *Measure* of their  
*Sinnes*, wherein they intreat of Gods *Providence*; they  
 intreat of his *Injustice*; they intreat of Mens *Sinnes*; but  
 herein they goe awry, for that hereby they wholly labour  
 to cast *Iob* into Despaire, in applying all to him. And this  
 as *Beza* obserueth, his *Wife* had aymed at before, when as  
 she bade him to *Blesse God, and die*. *Sathan* endeavouring  
 (as he<sup>r</sup> saith) to worke that by her meanes, which after-  
 wards hee thought to bring about by those his *Friends*.  
*Doest thou still retaine thy Integrity? Blesse God, and die*. As  
 if so be she had said; Seest thou not how exceeding angry  
 God is with thee? How, thou art now at the *Pits* brink, rea-  
 dy to giue vp the *Ghost*? Nay, but yet while thy little Life  
 remaineth (for dy<sup>e</sup> instantly (she thought) he should) giue  
*Glory vnto God*, as to a *Righteous Iudge*, and esteeming the  
*Multitude* of thy *Sins*, according to the *Multitude* of thy  
*Calamities*, which he now sends vnto thee, prepare thy self  
 vnto thy *End*. An Interpretation I should well like of, did  
 not our last *Translators* turne it, *Curse God, and die*. The  
*Rhemists* indeed, in their *Doway Bible*, haue *BLESSE* in  
 the Text, which would serue *Bezæs* Interpretation ex-  
 ceeding well, but then their *Marginall Note* out of<sup>u</sup> *Gre-*  
*gory*, that she perswaded her Husband to *Desperation* and  
*Blasphemy*, marres all that Hope that *Beza* might haue  
 had of them by their *Translating* that *Word*. Howbeit  
 were *Beza* aliue, and should say vnto them: I commend  
 you for *Translating* the *Word* so, for so *Mercerus* doth in  
 his Comment, whose Translation I follow; but it is very  
 vnlikely, that a *Matron*, bred vp in so godly an House,  
 should forget herselfe so far, as to vse such Impudency of  
 Speech: and *Iobs* Reprehension would haue bene in more  
 forcible Termes, then to haue said, she spake like a<sup>x</sup> *Foolish*  
*Woman*: No, but like a *Wicked Woman*: No, but like a *Di-*  
*uelish Woman*: Nay *Iulian* himself, that most wicked *Apo-*  
*stata*, came not to this height of *Impiety* of *Cursing* God, on-  
 ly he said, *Vicisti Galilae*, though there † are that think, he

Salua aliorum  
 Interpretum Iu-  
 dicio, ausim affir-  
 mare hanc adu-  
 lierem eandem  
 prorsus causam  
 egisse, atq; postea  
 Iobi Amicos,  
 quorum discipu-  
 latio subsequi-  
 tur: & quidem  
 non alia volun-  
 tate, nec alijs ra-  
 tionibus impul-  
 sam, Bez. in Iob  
 c. 2.

Greg. l. 3. c. 24.  
 Nec eos proba-  
 qui Stuleam pro  
 Insana, & Impia  
 interpretantur,  
 quod fateor in-  
 terdum Hebraea  
 Voce Nabal  
 intelligi, & sanè  
 buic Mulieri  
 optimè conveni-  
 ret, si tam pre-  
 serim impuden-  
 ter Maritum ad  
 Deum ipsum ex-  
 cecrandum esset  
 hortata. Stultā  
 igitur opponit  
 Sapiens & Cir-  
 cumspēctē. Bez.

lb:  
 † Montaigns  
 Essayes, l. 2.  
 c. 19.

said not that neither : should *Beza*, I say, thus say, what would our *Rhemists* reply againe? If so be they would reply, that they but followed the Interpretation of *S. Gregory*, or of the *Fathers*, their owne *Andradus* will tell them, that *Experience* inforceth vs to confesse, *Nisi preclarissimis Ingenijs, Ingratissime volumus*, vnlesse we will be vnthankfull to most excellent Wits, that many things in the Scripture, are in this our *Age*, more exactly expounded, through the *Diligence* of Learned *Men*, then euer they haue bene heretofore. And so himselfe expounds that of *a Esay*, *Who shall declare his Age?* that of the *b Psalmist*, *Sacrifice, and Meate Offering thou wouldst not haue, but mine Eares hast thou opened*: that of *c Abimelech* vnto *sarah*, *I haue given thy Brother a Thousand peeces of Silver*: farre otherwise then the *Fathers* did. But to returne to my purpose.

*a Andrad. De sens. Fid. Trid. l. 2. p. 446. Edit Colon. 1580.*

*a Esay 43. 8. b Pl. 40. 8. c Gen. 20. 16.*

That which made our Prophet here so Iealous concerning the Scorning of his *Enemies*, was not so much his owne Worth, whereupon he might seeme to stand, as the *Glory* of the *Lord*, which by reason of these Accidents he saw trampled vpon by the *Wicked*, every Day more and more, as much as in them lay. Concerning our Prophet, I nothing doubt but he had the Resolution of *S. Paul*, who professeth of himselfe that *Knowledge*, which many times the greatest Masters of *Israel* come short of, *d I know both how to be abased, and I know how to abound: everywhere, and in all things I am instructed, both to be Full, and to be Hungry, both to abound, and to suffer need.*

*d Phil. 4. 12.*

Vers. 8. *Away from me all ye that worke Vanity, for the Lord hath heard the Voice of my Weeping.*] Of *Vanity* we heard *c* before, Now begins the Prophet in this place to rouse vp himselfe, and to take vpon him his Princely Courage. *Away from me all ye that worke Vanity.* It is as if he had said: You haue now watched a long time to see whether I should miscarry, or no; Nay you were fully perswaded I should, and now that I was downe, you imagined

*c Exposit. in Ps. 2. 1. p. 34. & Ps. 4. 2. p. 93.*

ned I should rise no more, but away, be gone, you are deceived of your Expectation, you are frustrate of your Hopes, God the Almighty hath revived me, and *I will* <sup>Pl. 118. 17.</sup> *not die, but live, and declare the Workes of the Lord.* The Reason of this his Confidence he giues, is this: *For the Lord hath heard the Voice of my Weeping.* Vocem Fletus meam, id est, cum Fletu coniunctam: *The Voice of my Weeping,* that is, <sup>g</sup> saith Piscator, *My Voice, and Weeping.* Or it is <sup>3</sup> *Piscat. in hunc* legantly said, the *Voice of Weeping*, as if *Weeping* consisted <sup>Ps.</sup> of Words, and Sentences. Nay, as we heard out of S. *Austen* <sup>h</sup> *cuen* now, *He sooner beareth our Teares, then our* <sup>h</sup> *Words.* <sup>Exposit. in</sup> *Humanum Cor Lachrymas nesciens, non modò* <sup>v. 6. p. 160.</sup> *durum, sed & impurum esse necesse est.* *An Heart,* <sup>i</sup> saith <sup>i</sup> *S. Bernard that cannot weep, is not only hard, but foule, and* <sup>i</sup> *filthy.* And therefore S. Ambrose, <sup>1</sup> *solvamus bono Principi* <sup>i</sup> *stipendiaras Lachrymas, quia ille nobis solvit etiam Mortis* <sup>i</sup> *sua stipendium:* Let vs pay to our King, Teares of Tribute, forasmuch as he hath payd to vs the Tribute of his Death. If thou say, thou canst not weep, see thy preposterous Folly. Didst thou loose any Substance of Worldly Goods, as if thy *House* should be robbed; thy *ship* laden with Merchandise, perish in the Sea; thy *Wife* whom thou tenderly louest, should chance to depart; thy *Sonne*, thy onely *Sonne*, should happen to die; thou wouldst then weep more then ynough, thou wouldst bee a <sup>m</sup> *Rachel,* <sup>m</sup> *weeping for her Children,* and not to be comforted, because they are not, and when thou art like to loose thy soule by Sinne, that MERCHANT-ROYALL of thy Body, that lovely Spouse, that onely *Sonne* of thine, and chiefest Pillar of thy Family, canst thou not weep? *Dulciores sunt* *Lachryma Orantium, quàm Gaudia Theatrorum.* The Teares of those that pray, <sup>n</sup> saith S. *Austen*, are farre more <sup>n</sup> *Aug. in Ps.* pleasing then all the *Toy*es of the World, and canst thou <sup>127.</sup> not weep? Nay, some are so Womanish, that they will weep for their little *Dogs*, their *Monkies*, and *Paraky-* <sup>o</sup> *tes,* if they chance to miscarry, things but of base Import- <sup>o</sup> *Gold, Epist. p.* tance, <sup>294.</sup>

rance, and canst thou not weepe for thy *Transgressions*? Thus *S. Austen*, hee could weepe for *Didoes* Death, that slew her selfe for Loue, and yet had not a *Tear* to shed in his owne behalfe, who was continually a-dying. O *Dens meus, Vitamea, quid miserius Misero non miserante seipsum, & flente Didonis Mortem, qua fiebat amando Eneam, non flente autem Mortem suam, qua fiebat non amando Te.* Oh my God, my Life, *P* saith *S. Austen*, what more miserable, then a miserable Man, not pitying himselfe; and mourning the death of *Dido*, miscarrying for her loue to *Aeneas*, and not mourning his owne death whereby he was to miscarry, and all for he loued not thee, But I say of *Tear*s, as *Tersullian* <sup>1</sup> said of *Patience*, *Abstine à seruo Christi tale inquinamentum ut Patientia maioribus Tentationibus preparata, in frivolis excidat*: Farre be from the Servant of Christ such *Pollution*, as that *Patience* prepared for the bearing of the greatest *Tentations*, should be lost in *Trifles*: so farre be it from vs that *Tear*s which should be spent for our *Sinnes*, should be spent so vainely. But to returne where I left.

That the Prophet here saith, *The Lord hath heard the Voice of his Weeping*, it is not so to be vnderstood, as if he were presently to be deliuered, and there an End. No; but for his *Faith* did assure him that though hee were not as yet *Delivered*, yet that the Lord heard him notwithstanding. For what is *Faith*, <sup>2</sup> saith the Apostle to the Hebrews, but the *substance of Things hoped for, and the Evidence of Things not seene*. And yet it may bee that this *Psalme*, and Many other in this kinde, were penned after his Deliverance, as *Calvin* <sup>3</sup> speaks in Generall, & <sup>4</sup> *Iansenius* in Particular of this *Psalme*, and so the Event did then declare what here is deliuered in these Words.

Verse. 9. *The Lord hath heard my Petition, the Lord will receaue my Prayer.*] The often Repetition of one and the selfe same Sentence, <sup>5</sup> saith *S. Austen*, declareth not so much the *Necessitie* it hath to bee spoken, as the *Ioy* and *Affection*

<sup>1</sup> Aug. Confess.  
li. c. 13.

<sup>2</sup> Tertull. de  
Patient.

<sup>3</sup> Heb. 11. 1.

<sup>4</sup> Calv. in Ps. 5. 2.  
<sup>5</sup> Jans. in hunc  
Ps.

<sup>6</sup> Aug. in hunc  
Ps.

Affection of him that speakes it. For they that are in Ioy so vsf to speake, as if it were not enough to speake what they speake, once onely over, but over and over againe. Howbeit where the Prophet here saith that the Lord hath not only heard his *Prayer*, but will receaue it, the difference is to be obserued betwixt *Hearing* and *Receauiing*. King Solomon did heare his Mothers Request which shee made for *Adoniah*, but he was so farre from receauiing *Adoniah*, that it cost *Adoniah* his life. Indeed speciall care is still to be taken, what we presume to aske at Gods hands. S. *James* hath an *Elegant Gradation* to that purpose. *Yee lust, y saith he, and haue not, yee desire to haue & cannot obtaine, y haue not, because yee aske not, yee aske, and receaue not, because yee aske amisse.* *Socrates*, the Terrestriall Oracle of Humane Wisdome, as *Valerius Maximus* calls him, was *Val. Max. l. 7.* of opinion that *Nothing should be asked of the Immortall Gods, but only in generall Tearmes, that they would bestow Good Things forasmuch as they knew what to euery one in particular would prooue most profitable.* For we many times, saith *Socrates*, desire that which it were better for vs to bee without. His Instances are in *Riches*, *Honour*, *Kingdomes*, and *Marriage*. Change but the *Number* there, *God* for *Gods*, and somewhat it is that *socrates* saith, but the Oracle of *Heaven* goes farther by farre, and therefore Reverend *Hooker*, *The Faithfull*,<sup>a</sup> saith he, haue this comfort, that whatsoeuer they rightly aske, the same no doubt but they shall receaue so farre as may stand with the *Glorie* of *God*, and their owne everlasting Good, vnto either of which two, it is no vertuous Mans purpose to seek or desire to obtain any thing preiudiciall.

Verse. 10. *All mine Enemies shall be confounded, and sore vexed: they shall be turned backe, and put to shame suddenly.* ] S. *Austen* discoursing on these Words,<sup>b</sup> professed that he sawe not how it should possibly come to passe, what here is spoken so Generally, but onely in that *Day* when the *Rewards* of the Iust shall be manifest, and the

Punishment

<sup>a</sup> 1. Kings. 2. 23.

<sup>y</sup> Iam. 4. 2.

<sup>2</sup> Val. Max. l. 7.

<sup>c. 2.</sup>

<sup>a</sup> Mr Hooker

<sup>b</sup> Eccles. Pol. l. 5.

<sup>S. 48.</sup>

<sup>b</sup> Aug. in bmo

<sup>Ps.</sup>

Punishments of the *Wicked*. For now saith he, in the mean time, they are so farre from being confounded, that is, ashamed of what they doe, that they still insult vpon the *Godly*, and so farre prevaile with the *Weake*, that they rather *confound them*, that is, make them ashamed of Professing the Name of Christ. But it is likely ynough the Prophet here meant, that euen in this World to, that which he speaketh should come to passe, and he saw no doubt with his owne *Eyes*, to what a shamefull Death many of his Adversaries did come, <sup>c</sup> *Saul* vpon his owne *Sword*, <sup>d</sup> *Achitophel* with his owne *Halter*, <sup>e</sup> *Abolon* with his owne *Haire*. Not a Day almost past ouer his Head, but he had some visible Monument, or other, of Gods great good Loue towards him in the Confusion of his *Enemies*, <sup>f</sup> *David* waxed stronger and stronger, and the House of *saul* waxed weaker and weaker.

But it is most remarkeable, that here it is said, it should be *Suddainly*, to the greater Terror of the *Ungodly*. No doubt, least they should repent, and so be laued. Like as our Saviour himselfe speaketh, *This Peoples Heart is waxed grosse, and their Eares are dull of hearing, and their Eyes they haue closed, least at any time they should see with their Eyes, and heare with their Eares, and understand with their Heart, and should be converted, and I should heale them.* <sup>h</sup> *Cesar*, when he read in *Xenophon* the Death of *Cyrus*, how being at the point to die, he gaue order for his *Funerall*, not onely slighted so lingring, and slow a kinde of Death, but wished for his part, that he when he were to die, might die in a trice. I and the very Day before he was slaine, in a *Discourse* that was mooued at Supper, about the best ending of a Mans Life, held that to be the best which was suddaine, and vnlooked for. *Talis ei Mors paue ex sententia obtigit.* He had, saith *Suetonius*, in a manner such a Death as himselfe had wished. And indeed, <sup>i</sup> saith Reuerend Hooker, to such as iudge things according to the sense of naturall men, and ascend no higher, suddainnes, because

<sup>c</sup> 1. Sam. 31. 4.<sup>d</sup> 2. Sam. 17. 23<sup>e</sup> 2. Sam. 18. 9.Vid. *Exposit. on**Ps.* 3. 1. p. 63.<sup>f</sup> 1. Sam. 3. 1.<sup>g</sup> Mat. 13. 15.<sup>h</sup> *Suet. in Iul.*

c. 87.

<sup>i</sup> *M<sup>r</sup> Hooker**Eccles. Pol.* 1. 5

§. 46.



cause it shortneth their Griefe, should in reason be most acceptable. Howbeit let vs, saith he, which know what it is to die as *Abolon*, or *Ananias*, and *Saphyra* died, let vs beg of God, that when the Houre of our Rest is come, the *Patternes* of our *Dissolution* may be *Iacob*, *Moses*, *Ioshua*, *David*, wholeleasurably ending their Times in Peace, prayed for the *Mercies* of God, to come vpon their *Posterity*, replenished the *Hearts* of the neereft vnto them, with Words of memorable Consolation, strengthened Men in the *Fear* of God, gaue them wholesome *Instructions* of Life, and confirmed them in true *Religion*. In summe taught the World no lesse Vertuously how to die, then they had done before, how to liue.

Now as the Prophet here in this place of his Enemies, so the Scriptures of the *Wicked* in generall, <sup>1</sup> *In a moment* <sup>1</sup> *Iob 34.20.* shall they die, and the People shall be troubled at *Midnight*, and passe away: and the *Mighty* shall be taken away without hand. Thus *Korah*, *Dathan*, and *Abiram* in the Booke of *Nombers*; *Abolon*, and *Achitophel* in the <sup>2</sup> *Book of Samuel*, <sup>mNum. 16.32.</sup> *Ananias*, and *Saphyra* in the <sup>n</sup> *Acts* of the *Apostles*; <sup>2</sup> *Sam. 18.9.* they all perished in a Moment, and came to suddaine destruction. And it will be but a poore Comfort to vs, that our *Griefes* are hereby shortned, for taken on the suddaine, and consequently not repenting, how doe we leape (as is said) out of the *Frying-paw* into the *Fire*, and change our Temporall *Paines* in this World, for *Paines* *Eternall*. Witnesse our Saviour, who so oftentimes in one Chapter vseth these Words; <sup>p</sup> *Where their Worme dieth not,* <sup>P Marc. 9. 44.</sup> and the *Fire* is not quenched; that is, where their *WORME*, <sup>46.</sup> the *WORME* of *Conscience*, shall bee euer gnawing vpon them, and the *FIRE*, that is, *Hell-Fire*, shall neuer but burne them *Body*, and *Soule*, and yet not consume them, <sup>48.</sup> the true *SALAMANDERS* in this one respect, of the *World* to come.



## PSAL. VII.

## Domine Deus meus.

- 1 **O** Lord my God, in thee haue I put my trust : saue  
me from all them that persecute me, and  
deliuer me.
- 2 Least he deuoure my Soule like a Lion, and teare it in  
peeeces: while there is none to helpe.
- 3 O Lord my God, if I haue done any such thing : or if  
there be any wickednesse in mine Hands:
- 4 If I haue rewarded euill vnto them that dealt friend-  
ly with mee : yea I haue deliuered him that with-  
out any cause is mine Enemy
- 5 Then let mine Enemy persecute my Soule, and take  
me : yea let him tread my Life downe vpon the  
Earth, and lay mine Honour in the Dust.
- 6 Stand vp O Lord in thy wrath, and lift vp thy selfe :  
because of the Indignation of mine Enemies, arise  
vp for mee in the Iudgement that thou hast com-  
maunded.
- 7 And so shall the Congregation of the People come a-  
bout thee: for their sakes therefore lift vp thy self  
again.
- 8 The Lord shall iudge the People, giue sentence with  
me, O Lord: according to my Righteousnes, and  
according to the Innocency that is in me.
- 9 O let the wickednesse of the Vngodly come to an end:  
but

but guide thou the Iust.

- 10 For the Righteous God tryeth the very Hearts, and Reines.
- 11 My helpe commeth of God, which preserveth them that are true of Heart.
- 12 God is a Righteous Iudge, strong, and patient: and God is provoked euery Day.
- 13 If a Man will not turne, he will whet his Sword: he hath bent his Bow, and made it ready.
- 14 He hath prepared for him the Instruments of Death: he ordaineth his Arrowes against the Persecutors.
- 15 Behold he trauaileth with Mischief: he hath conceived Sorrow, and brought forth Vngodlines.
- 16 He hath graven, and digged vp a Pit: and is fallen himselfe into the Destruction that hee made for Other.
- 17 For his trauaile shall come vpon his owne Head: and his wickednes shall fall vpon his owne Pate.
- 18 I will giue Thankes vnto the Lord, according to his Righteousnes: and will praise the Name of the Lord the most High.

\*\*\*\*\*

# THE ANALYSIS.

THIS Seauenth Psalm, whether it hath his reference to Saul, or Semei, or to any other of Sauls Kinred (in the Greeke Title there is mentioned Cush the Beniamite, as also in the Hebrew) as it is partly framed by way of Petition vnto God: so partly by way of Doctrine, and Instruction vnto Men. Davids Prayer, and Petition to God

is, First to haue his Assistance, as it is in the *First Verse*; least by reason of his Enemies he should vtterly miscarry, as it is in the *Second*; who falsly accused him, as it is in the *Third*, and *Fourth Verses*; which Accusations could they haue prooued, he refused no Punishment, as it is in the *Fift Verse*. Secondly, *Dauids* Prayer, and Petition to God is, that God himselfe would take the matter into his owne Hands, and shewe in his behalfe, his *Seuerity*, and *Maiessty*, as it is in the *Sixt Verse*; and that for their sakes who were the Godly, as it is in the *Seuenth Verse*. Thirdly, *Dauids* Prayer, and Petition to God is, to iustifie him, that is, to make his Innocency appeare vnto the World, as it is in the *Eight Verse*, that so the Vngodly may bee repressed, as it is in the *Ninth*; and the reason of this Petition is, for the Lord knew *David*, inside, and outside, euen his inmost Thoughts, as it is in the *Tenth*, and *Eleauenth Verses*. *Dauids* Doctrine, and Instruction to Men, is concerning Gods Iudgments, as it is in the *Twelue Verse*; wherewith he punisheth the Wicked, as it is in the *Thirteenth*, the *Fourteenth*, the *Fifteenth*, the *Sixteenth*, and *Seauenteenth Verses*; and therefore is to be praised, as it is in the *Eighteenth Verse*. And thus much of the *Axaphis*.

V<sup>er</sup>se. 1. O Lord my God in thee haue I put my trust, saue me from all them that persecute mee, and deliuer me. ] Of L O R D hath beene spoken <sup>a</sup> before, as also of <sup>b</sup> G O D, and of the Pronoun *My*, that is so vsually annexed therevnto. Besides what it is to <sup>c</sup> Trust in God, and how he is said to <sup>d</sup> Saue. So that nothing remaineth in this Verse to be shewed, but only how the Prophet here doth vse the Words *Saue*, and *Deliuer*, in respect of God onely, and yet how God doth honour his Instruments, bee they *Ministers*, or *Magistrates*, or *Christians* in generall, with the selfe same Titles. Like as our Saviour Christ, he is the <sup>e</sup> Light

<sup>a</sup> *Expos. on Ps.*

3.1. p. 64 and

*Ps.* 6.1. p. 149.

<sup>b</sup> *Expos. on Ps.*

3.7. p. 75.

<sup>c</sup> *Expos. on Ps.*

4.5. p. 102.

<sup>d</sup> *Expos. on Ps.*

6.4 p. 155.

Light of the World, and yet he calleth his <sup>f</sup> Apostles so; <sup>c</sup> Ioh. 8. 12.  
 he is the <sup>g</sup> Lamb, and yet hee calleth them <sup>h</sup> so; hee is the <sup>f</sup> Mat. 5. 14.  
<sup>i</sup> Rocke, and yet he calleth Peter <sup>l</sup> so; hee is the <sup>m</sup> Sonne of <sup>g</sup> Esay. 53. 7.  
 God, we are the <sup>n</sup> Children of God, and if Children, saith <sup>h</sup> Luc. 10. 3.  
 the Apostle, then Heyres, Heyres of God, and ioint Heyres <sup>i</sup> 1. Cor. 10. 4.  
 with Christ. <sup>l</sup> Mat. 16. 18.  
<sup>m</sup> Mat. 14. 33.  
<sup>n</sup> Rom. 8. 17.

Verse. 2. *Least he deuoure my Soule like a Lyon, and  
 teare it in peeces while there is none to helpe.* That Soule is  
 oftentimes taken for Life, and so in this place, hath beene  
 obserued before, otherwise, though Saul were a King, <sup>o</sup> Expos. on Ps. 6  
 yet being but of that Mettle that other Kings are made of, <sup>4. p. 154.</sup>  
 the Prophet David was not ignorant that hee was not to  
 feare them that killed the Body, but are not able to kill the <sup>p</sup> Mat. 10. 28.  
 soule. But from Words, to come to Matter.

Our Prophet spake in the Verse before, of his Persecu-  
 tors as of Many, he aymeth in this Second Verse at onely  
 one. One indeed might be the Fountaine of all; whether  
 Saul, or Semei, or Cush: but if Saul, then his Subiects; if  
 Semei or Cush, then their Complices, were most likely to  
 be against him. The Wicked most commonly flock toge-  
 ther in Troops, the Godly are commonly alone like <sup>r</sup> Eli- <sup>q</sup> Nos Num-  
 as, or <sup>s</sup> Elifau, though indeed neuer lesse alone, then <sup>r</sup>us sumus. Ho-  
 when alone in such sort. <sup>r</sup>at. Epist. 1. 1. ad  
 Lollium.

The Similitude of a Lyon here annexed, is to shew the  
 maner of his Deuouring to be most Dreadful, *Who will not*  
*feare,* saith Amos, *when the Lyon hath Roared.* And yet the  
*Faith of Christians* that alway opened their own Mouths;  
 hath stopped the Mouths of <sup>u</sup> Lyons. Or if God sometimes <sup>u</sup> Heb. 11. 33  
 suffered them to bee deuoured of Lions, it was to make <sup>u</sup> Dan. 6. 22.  
 them like Ignatius, who going to his Martyrdome, <sup>x</sup> Now <sup>u</sup> Vid. Euseb. Hist.  
*doe I beginne to be a Disciple; I weigh neither Visible, nor*  
*Invisible things, so that I gaue CHRIST let FIRE, GAL-*  
*LOWES, Violence of BEASTS, Bruising of the BONES, Rac-*  
*king of the MEMBERS, Trampling on the BODY, and all*  
*the PLAGUES invented by the mischiefe of Sathan, light*  
*upon me, so that I may winne CHRIST IESVS. And a*  
 gaue <sup>u</sup> Euseb. and S.  
 Ierom.

gaine, I am the Wheat of God, I am to bee grinded with the Teeth of Beasts, that I may be found Pure Bread, or Fine Manchet.

<sup>3</sup> Calvin. in  
hunc Ps.

<sup>2</sup> Job. 16. 19.

<sup>3</sup> Chrys. Hom. in  
Ps. 7.

<sup>b</sup> 1. Cor. 11. 2.

Verf. 3. O Lord my God, if I have done any such thing, or if there be any Wickednesse in my Hands. ] What this thing was, was notorious no doubt in those Dayes, though now not knowne, for Calvin, Pronomen [*Istud*] *de re Vulgo nota cum loqui significat*. We may ghesse it to be some one Sclander or other, that was rayced vpon the Prophet, whereof himselfe was most innocent. Who here satisfieth himselfe in approouing his Innocency to the Lord, and teacheth vs in like case what wee also ought to doc. Behold, <sup>2</sup> saith Job, *my Witnes is in Heauen, and my Record is on High*. Whereas the Sclanderers Witnesses are in Hell, and their Record from below. But what? Was not our Prophet againe to requite them with like Language? was hee not to yeeld them *Quid pro Quo*, to giue them againe as good as they brought? Oh no: that had beene the next way for him to suffer with them Shipwrack too, as speaks S. Chrysostome. *If one*, <sup>a</sup> saith S. Chrysostom, *about to split his Ship, & consequently to be drowned, should speake spitefully vnto thee setting on the Shoare, thou wouldst not so much grieue thereat, as that thou wouldst forsake thy place of safety, and hie thee vnto him to bee partaker with him of his wrecke*. Then thus thinke with thy selfe, that hee that wrongs thee in this sort, and speaks so spitefully of thee, is driven by Storme and Tempest vpon the shipwrack of Anger and Wrath: but thou if thou bearst it patiently standest safely on the shoare. But once come to the passe that he is in, and thou drownest not him, thou drownest thy selfe. Thus Hannah, who when Eli mistooke her, but was iealous o-  
ver her with godly Jealousie, as <sup>b</sup> speaks the Apostle S. Paul, *How long wilt thou be drunken? Put away thy Wine from thee*: What Language should he haue had againe of many of our Gossips, and who will seeme Religious too. What? you a Minister of God, and wrong me thus palpably



bly? You a Minister? You a Dinell. And then at every Gossiping: *Out upon him, I haue done with him for ever, I would we were well rid of him, a worse, I am sure, wee cannot haue.* Said Hannah thus? No; but as a Monument of Patience, and worthy to be Registred, as wee see, she is, in the Booke of God, *No my Lord,*<sup>c</sup> *saith shee, I am a Woman of a sorrowfull Spirit: I haue druncke neither Wine, nor strong Drinke, but haue powred out my Soul before the Lord. Count not thy Handmaid for a Daughter of Belial: for out of the aboundance of my Complaint, and Griefe, haue I spoken hitherto.* Heavenly Hannah, Happy Hannah, most worthy to haue beene the Mother of such a Sonne, as afterwards became such a PROPHEET. Where shall wee finde thy like? How many Others now adaies instantly *Whetting* their Tongues vpon their Teeth, would haue shaped him such an Answer (especially had they been Innocent) that they would haue beene Nocent enough ere they had gone out of the place, and the Towne and Country both, should haue knowne of the Prophets Mistake. But I goe forward.

Where our Prophet here so absolutely speaks of any Wickednes in his Hands, it is to be referred to that Particular whereof he now speaks, to wit, any such Wickednesse as he was accused of, like as at another time to King Saul, *My Father,*<sup>d</sup> *saith he, see, yea see the skirt of thy Robe in my Hand: for in that I Cut of the skirt of thy Robe, and Killed thee not, knowe thou and see, that there is neither Evil nor Transgression in mine hand, and I haue not sinned against thee; yet thou Huntst my Soule to take it.* Where it is worth the obseruing, how well in this case he iustifieth himselfe vnto Saul, *I here is neither Evil, nor Transgression in mine hand, and I haue not sinned against thee.* Who yet in regard of God, was no wise, able thus to Iustifie himselfe, and therefore the Scripture declared<sup>e</sup> before, that *It came to passe afterward, that Davids Heart smote him, because he had cut of Sauls skirt.* Good Reason. *Abstaine,*<sup>f</sup> *saith the Apostle S. Paul, from all appearance of Evil.*

Here

<sup>c</sup> 1. Sam. 1. 15.<sup>d</sup> 1. Sam. 24. 11.<sup>e</sup> V. 5.<sup>f</sup> 1. Thes. 5. 22.

Here was more then *Appearance*, here was *Evill* it selfe. The *Jews* haue a conceit that by reason hereof *David* in his old Age by way of *Retaliation* could get no Heate by his owne *Cloathes*, for that he had thus trespassed againt *saul*. *Sed illi magis Frigent quam ipse David*: But their Conceit<sup>h</sup> saith *P. Martyr*, is much more cold, then *David* was. And so it is for the *Conceit*, but the *Ground* of that *Conceit* is warme enough, namely, that it was *Sin* in their opinion to doe but thus much against the *Annointed* of the *Lord*. And therefore they that dare doe more, and thinke they *Sin* not, what are they, but worse then *Jewes*.

Verse. 4. *If I haue rewarded Evill vnto him that deals friendly with me: yea I haue deliuered him, that without any cause is mine Enemy.*] To reward *Evill* vnto him that deals friendly with vs, is a point of *Ingratitude*, & to style such an one<sup>i</sup> *Vngratefull*, is to say all the ill by him that may be said. Our Prophet not only not did this, but hee had befrended them that were *Enemies* to him without a cause, and this may we see in the first of *Samuel* where wee shall finde him so doing. Did hee not there deliuer King *Saul* when he had that opportunity of quitting himself of him for ever? Behold, I say his Men, the *Day of which the Lord said vnto thee*, Behold I will deliuer thine *Enemy* into thy Hand, that thou mayst doe to him as it shall seeme good vnto thee. Oh how sweet would *Reuenge* haue bene to *Thousands* vpon like Advantage! How readily would they haue said with him in the Tragedy,

<sup>m</sup> Senec. Thyest.  
Aff. 2. Sc. Ig-  
nauc.

<sup>m</sup> Bene est, abunde est, hic placet Poena modus.  
and to him that should haue said the *Punishment* was greater then the *Offence* that was made, they would haue replied againe as readily,

<sup>n</sup> Senec. Ib.  
Aff. 1. Sc.  
Festum Diem.

<sup>n</sup> Scelers modus debetur, ubi facias Scelus  
Non ubi reponas.

but *David* would none of this. So likewise at an other time, when *Abishai* would haue bene the Man to haue perfourmed that *Service*, Destroy him not ° saith *David*,  
for

for who can stretch forth his hand against the Lords Anointed, & be guiltles, ] that base Shemei, that Rayling Wretch, whom with a Wry or Frowning look as P speaketh his Excellent Maiestie, hee was able to crush, as an Earth-worme in peeces, how did he shelter him from Death when the same Abisai would haue stricken that Head off, that carried so diuclish a Tongue: yet Dauid at that time to, Let him Curse, & saith he, because the Lord hath said vnto him, Curse Dauid. Who shall then say, wherefore hast thou done so? From whence, I throwe, came that of the Popes Lawyers concerning the Pope: *Papa dicitur habere celeste arbitrium*. The Pope is said to haue a heavenly Iudgement, therefore in such things as he willet, his Will standeth instead of Reason, neither may any man say vnto him, *Domine, cur ita facis?* And againe? *Totius Mundi non potest accusare Papam: Nemo potest dicere Papa, Domine, cur ita facis?* The whole World may not accuse the Pope: No man may say to the Pope, Sir, why doe you so? So that there is but a Domine, between Shemei and the Pope. But to returne vnto my purpose.

Dauid no doubt was a good Scholler, and brought vp by that Master that hath taught vs also to doe the like, if we could possibly light on it. *Loue your Enemies,* & saith our Saviour, *doe good to them which hate you, Blesse them, that Curse you, and Pray for them which Dispightfully vse you.* And againe, *If yee Loue them which Loue you, what thanks haue you: for Sinners also loue those that loue them.* And if yee doe good to them, which doe good to you, what thanks haue you? for Sinners also doe even the same. But let vs beware to be such Sinners, we heard of such in the First Psalm, namely, that the Ungodly shall not bee able to stand in the Iudgement, neither the Sinners in the Congregation of the Righteous.

Verſe. 5. Then let mine Enemy persecute my Soule and take me, yea let him tread my Life downe vpon the Earth, and lay mine Honour in the Dust. ] Dauid, & saith S. *Außen* though

His Maiest. Defence of the Right of Kings in his *Workes*. p. 464.

2. Sam. 16. 10 Extr. De Transl. Episcopi Quanto. in Glossa.

Petrus de Palud. de Potest. Pape.

Luc. 6. 27.

V. 32.

Ps. 1. 6.

Aug de Temp. Ser. 168.

though adorned with many *Vertues*, yet none of them all more familiarly coupled him vnto God then the *Love* of his *Enemies*. And speaking a little after of this Parcell of Scripture, Behold, saith hee, with what a *Curse* he condemneth himselfe if contemning the *Precepts* of God concerning loving our *Enemies* hee feared not to keepe hatred still in his Heart. Whereupon it is to be considered with what Face, or Conscience hee can possible pronounce this Verse with his Mouth, who rendreth to his *Enemies* Evil for Evil. Now how loath King David was to come within the Clutches of his *Enemies*, his Answer well witnesseth to God the Seer, who when hee propounded to him that threefold Choice, either of *Famine*, or *Fall* before his *Enemies*, or *Pestilence*, Let vs *Fall*,<sup>2</sup> saith he, into the hands of the Lord (for his *Mercies* are great) and let me not fall into the hand of Man. He refuseth not now to fall into Mans hand if so be the Premises had beene true, and not so onely, but hee could haue beene contented (it seemeth) that his *Name* & *Fame* should haue beene odious to all Posterity. An evident Signe and Token of his *Innocency*, & could every of vs shewe the like, the *Hand* of God would be more ready to helpe vs then oftentimes it is. But for many times it comes to passe,<sup>a</sup> saith Calvin, that they which annoy & hurt vs, either are formerly provoked by vs, or being annoyed wee breath out presently nothing else but *Revenge*, wee make our selues unworthy of the Helpe of the Lord in such Cases, nay our *Distemper* & *Fury* is such as that it shuts Heauen Gates against our *Prayers*.

<sup>a</sup> Calvin. in  
hunc Ps.

Verse. 6. Stand up, O Lord, in thy *Wrath*, and lift up thy selfe: because of the *Indignation* of mine *Enemies*, arise up for me in the *Iudgements* that thou hast commanded. The Prophet here speaketh, as if he spake, what he speakes, not of God, but of Man. Man indeed when hee is mooued to anger, stands vp, and lifts vp himselfe, as it was noted long agoe in that old Honourable Captain the Earle of Shrewsbury, whose patience when a French Embassadour had moued

moued at a Dinner, where before his Head by great Age, was almost groueling on the Table: hee roused himself in such wise, that hee appeared, <sup>b</sup> saith my Author, in length of Body, as much as hee was thought ever in all his Life before. & knitting his Browes gaue the French man such a looke, that the *Monsieur* spoiled no more Vittaille at that Dinner, but dranke wondrous oft. But to come to the Matter in hand.

Such Tearmes as these, *To stand up*, and *To lift up himselfe*, are visuall throughout the Scripture, especially in the *Psalmes*, and applyed vnto God: howbeit properly they belong to *Man*, not to a *Spirit*, but God is a <sup>c</sup> *Spirit*. So the *Psalmist* in other Places: <sup>d</sup> *The Lord awaked as one out of sleepe, and like a Gyant refreshed with Wine.* And againe in another *Psalm*, <sup>e</sup> *I will Vp, saith the Lord, and will helpe every Man from him that swelleth against him, and will set them at rest.* And where the Prophet here saith, *Stand up in thy Wrath*: In *Ira tua*, id est, *Pænis*, In *thy Wrath*, <sup>f</sup> saith Mollerus, that is, *with thy Punishments, for then the Lord is said to be Angry when he destroyeth his Enemies.*

But what is that which here followeth: *Arise Vp for me in the Iudgement that thou hast commanded?* The *Iudgement*, <sup>g</sup> saith S. Chrysostome, that God hath *Commanded*, is to helpe those that are in need, and not in any wise to neglect such against whom there are Dangers towards, and therefore, thou O Lord, who by thine owne *Law* hast taken order that so wee should doe, doe it also by thine owne *Deeds*. No doubt but God is the *Fountaine of Pitie*, and if we that are but *Conduits*, & come from him, ought to be *Pittfull*, how much more should he himselfe be, who is the *Fountaine* it selfe. Some correspondence this *Passage* hath with that in the Lords Prayer, <sup>h</sup> *Forgiue vs our Debts, as we also forgiue our Debtors.* Meaning that seeing we who haue but a *Drop of Mercy* in respect of thee forgiue others, thou who art the *Fountaine of Mercy*, doe thou forgiue vs.

<sup>b</sup> A Defence of Priests Marriages thought to be Dr Parkers so Dr Conscens Apol. Part. 2. c. 12. and Others) but I take it rather to be D. Poynters. My Reason is, for that no lesse then 21. Pages (videl. from p. 36. to p. 57.) are Verbatim taken out of a Book of Dr Poynters mentioned in that Defence p. 36. a Point which Dr Parker would neuer haue performed. D. Poynter might bee bold with his owne.  
<sup>c</sup> Ioh. 4. 24.  
<sup>d</sup> Pf. 78. 66.  
<sup>e</sup> Pf. 12. 6.  
<sup>f</sup> Mollerus in hunc Pf.  
<sup>g</sup> Chrys. in hunc Pf.  
<sup>h</sup> Mat. 6. 12.

Verse. 7. *And so shall the Congregation of the people come about thee: for their sakes therefore, lift up thy selfe againe.* ] It is storied in <sup>1</sup>Exodus that when Moses late to iudge the People, *The People stood by Moses.* Or as it was in our Former Translation, *The People stood about Moses from Morning unto Euen.* It was the Custome belike in those Ages to stand about their Magistrates as it were in a Ring, that so the Words of the Iudge that spake, might haue the better accessse to every of them. *The Crowne is set*

<sup>1</sup> His MAIESTIES Meditat. on Mat. 27. v. 27. 28. 29. Or Paterne for a Kings Inaugur. p. 48. *upon the Kings Head, and compasseth it.* <sup>1</sup>saith his Excellent MAIESTIE vpon whose Head may it long set, and compassse it for ever, to shew that, as the Crowne compasseth the Kings Head, so is he to sit in the Midst of the People, his wakerife Care is ever to be employed for their Good, their Lone is his greatest Safety, and their Prosperity is his greatest Honour and Felicity. For many times among the Ro-

<sup>m</sup> Steph. The- saurus in Verb. Corona. <sup>n</sup> Quintil Instit. Orat. l. 1. c. 5. <sup>vid.</sup> Polit. Instit. c. 19. *mans, the Word CORONA signifies the People.* <sup>m</sup> Perottus takes it to come of *Chorus*, and therevpon in old times it was writtten with an H, though <sup>n</sup> Quintilian mislikes that writing. But to returne where I left.

As Moses then did sit in the midst of the People, and the Iudges with him, so to such a Custome it is, that the Prophet alludeth in this place. Intimating that if the Lord would be thus beneficiall to him, it would be a Cause the whole People would the rather relye vpon him, in regard they saw the Fruit thereof in the Prophet himselfe. But what? was it the Prophets meaning, that the People should compassse the Lord in Heauen? No, but the meaning is <sup>n</sup> saith S. Chrysostome, that they should sing vnto him, that they should Praise him, that they should Honour and Extoll him in their severall Congregations, which forasmuch as in the Temple was perfourmed by such Assemblies as stood in Circuit round about (for so were their Synagogues built, as we see to this Day) hence it is that the Prophet thus speakes. Like as our Saviour in like sort, <sup>o</sup> *Where Two or Three are gathered together in my Name,*

<sup>n</sup> Chrys. in hunc Ps.

<sup>o</sup> Mat. 18. 20.



Name, there am I in the midst of them. Thus was he in the  
 p Midst of the Doctors, hearing them, and asking them <sup>p Luc. 2. 46.</sup>  
 Questions. And after his Resurrection, when the Disci-  
 ples were assembled together for feare of the Jewes, came  
 Iesus, and stood in the Midst, <sup>q</sup> saith S. Iohn: and againe <sup>q Ioh. 20. 19.</sup>  
 Eight Dayes after, the Doores being shut, came Iesus, and  
 stood in the <sup>r</sup> Midst againe. Indeed IESVS is the true  
 CENTER, to whom Euery of the Faithfull, by equal Lines,  
 hath his true Reference. Whereas it is added here in this  
 place, *For their sakes therefore lift vp thy selfe againe:* That  
 is, <sup>s</sup> saith Piscator, Once more get thee vp into thy Seat of  
 Iudgement. For such Thrones, and Seates were set very <sup>p Piscat. in hunc</sup>  
 high.

Vers. 8. *The Lord shall iudge the People, giue sentence  
 with me, O Lord: according to my Righteousnes, and accor-  
 ding to the Innocency that is in me.* First, whereas it is  
 here said, *The Lord shall iudge the People,* what Lord <sup>t</sup> saith <sup>t Aug. in hunc</sup>  
 S. Austen, but IESVS CHRIST, for the <sup>u</sup> Father iudge-  
 eth no Man, but hath committed all Iudgement to his Son. <sup>u Ioh. 5. 22.</sup>  
 Though in this place it may signifie to Rule and Gouverne,  
 like as the <sup>x</sup> Apostle to the Hebrewes applies it out of <sup>x Heb. 10. 30.</sup>  
 Deuteronomy. So the Prophet David in another <sup>y</sup> Psalm: <sup>y Deut. 3. 21. 36.</sup>  
*He shall iudge the World in Righteousnesse, and minister true*  
*Iudgement vnto the People.* And againe, <sup>b</sup> *O let the Nati-*  
*ons reioyce, and be glad, for thou shalt iudge the Folke right-*  
*teously, and governe the Nations vpon the Earth.* And A-  
 braham to this purpose, <sup>c</sup> *Shall not the Iudge of all the Earth*  
*doe Right?* <sup>c Gen. 18. 25.</sup>

Secondly, in that the Prophet cryeth here, *Ad Sententi-*  
*andum:* to haue Sentence giuen him, we are to obserue his  
 Assurance in the Equity of his Cause. And what a Comfort  
 it is to sue in that Court, where the Equity of the Cause  
 may prevaile, I leaue it to poore Suitors to consider of, in  
 their Extremities, and what a World it was euen among <sup>d</sup>  
 Heathens, when of a Iudgement giuen at one time, it was <sup>d Valer. Max.</sup>  
 said by a good Remembrancer, <sup>e</sup> *Si ipsa Equitas hac de*  
*Memorabil. 1. 7.*

re cognoscere potuisset, iustissime, aut gratius pronuntiaret? Had **AQUITY** it selfe safe in *Iudgement*, could thee haue giuen a more Righteous, and Gracious sentence? But I feare me they finde those other of the same Author more oftentimes true, which he spake of a Sentence ill giuen, *Crediderim tunc ipsam Fidem humana Negotia speculantes, magnum gessisse Vultum, perseverantissimum sui Cul-tum iniqua Fortuna Indicio tam acerbo exitu damnantem cernentem.* The best English to this, is **PATIENCE**: and in no wise to be forgotten, that *Lewes the Eleventh*, King of France, did on his Death-bed restore two Counties to the Heires of *Iohn the King of Arragon*, to which in all his Life-time before, he would neuer condescend, **CONSCIENCE** at last wrought with him.

But how comes it that the Prophet here calleth for sentence according to his *Righteousnes*, and according to his *Innocency*? This had not wont to bee the Prophets Plea. His Plea had wont to be, for so it was in the Former *Psalme*, *O saue me for thy Mercies sake.* And againe in another *Psalme*, *Hearken vnto me for thy Truth and Righteousnes sake, and enter not into Iudgement with thy Seruant, for in thy sight shall no Man liuing be iustified.* The Answer is, that the Prophet here in this place deliuereth not vnto vs what Answer himselfe would make, if so be the Lord would take account of him, concerning his whole Life past: but comparing himselfe with his Enemies, he sheweth himselfe *Righteous* in respect of them, and especially in this one Point which they laid to his Charge, he declareth in these Words how Innocent hee was. *In respect of God*,<sup>i</sup> saith an Other, *let vs in no wise say, if I haue offended in thy sight, and if there be any Iniquity in my Hands.* Nay rather let vs say,<sup>m</sup> *We haue sinned against the Lord*: and that which the Prodigall said, who deuoured his Fathers Liuing with Harlots, *O Father, I haue sinned against Heauen, and in thy Sight*: and let vs add therunto,<sup>p</sup> *Haue Mercy vpon me*: *O God, after thy great Good-*

• Valer. Max.  
Memorab. l. 6.  
c. 6.

• Nebrissenf.  
Dec. 2. l. 3. c. 1.  
My Lord of  
CANT. ON 10-  
nas. Lect. 3. §.  
17.

• Pf. 6. 4.  
• Pf. 143. 7.

• Calvin, in hunc  
Pf.

• Tittleman, in  
hunc Pf.  
• 1. Sam. 7. 6.

• Luc. 15. 21.

• Pf. 51. 1.

nes; and <sup>1</sup> According to thy Mercy thinke thou upon me, O <sup>2</sup> Psa. 6.  
 Lord, for thy Goodnes. And againe, <sup>1</sup> Against thee only <sup>2</sup> Pl. 51. 4.  
 have I sinned.

Where by the way, it is worth the observing, how the  
 Prophet comes to say, *Against thee ONLY have I sinned?*  
 Sinned not David against *Bethsabee*? Sinned not David  
 against *Uriah*? Sinned not David against *Others*? I doubt  
 not <sup>1</sup> saith a Reverend DOCTOR, and as Reverend a DEANE <sup>2</sup> M<sup>r</sup> Doctor  
 of the Church, but David sinned against *Bethsabee*, & that  
 a grievous and an uncleane Sin; against *Uriah*, and that a  
 Bloudy, and a Crying Sin; against the *Child of Adultery*,  
 and that a Deadly, and a Killing Sin; against his *Kingdome*,  
 and that a Ruinating, and Demolishing Sin; against his  
 owne Soule, and that a Dreadful, & Pernicious Sin. *In istis*  
*peccavit, solum Deo peccavit.* Against all these he sinned, but  
 he sinned to God only. They might *Complaine*, & *Accuse*,  
 and *Testifie* against him; but God alone was to *Judge*, to  
*Condemne*, to *Punish* him. But to returne to my purpose.

Was it so, that notwithstanding *Dauids* Innocency,  
 David was thus driven to the Walls? Doth the *Wicked*  
 still compasse about the *Righteous*, and doth wrong *Judge-*  
*ment* still proceed? The *Wicked* doth he still deuoure the  
 Man that is more *Righteous* then he? *sed non debemus*  
*super hac Rerum inaequalitate turbari.* But wee ought not  
<sup>1</sup> saith S. *Ierom*, to be troubled with the *Iniquity of Things*,  
 in regard that we see from the Beginning of the World,  
 Righteous <sup>2</sup> *Abel* slaine by Wicked *Cain*; and afterwards  
*Esa* domineering in his Fathers House, when <sup>3</sup> *Isaiah* was  
 in Banishment; and the *Egyptians* afflicting the *Children*  
 of *Israel*, with *Brick and Tile*; the *LORD* against whom  
 Complaint was made, crucified by the *Jews*, and <sup>4</sup> *Barab.*  
 has the Theefe let goe. Time, saith he, will not suffice me  
 if I should endeavour to write, and reckon vp in particu-  
 lar, how the *Godly* in this World goe to wrack, the *Wic-*  
*ked* flourishing, and prevailing. See more hereof in his  
<sup>5</sup> *Epistle to Castrinus*, whom he comforteth in that Epi-  
 Ale

Goodwin,  
 Deane of  
 Christ-Church in  
 Oxford, Serm.  
 before the  
 KING at  
 Woodstock, Aug.  
 28. A<sup>o</sup> 1614.  
 p. 21.

Habak. 1. 4.

V. 13.

Hieron. in  
 Habak. c. 1.  
 Gen. 4. 8.  
 Gen. 38. 5.  
 Exod. 5. 12.

Mat. 27. 26.

Hieron. Epist.  
 ep. ad Castrin.

Alle for the losse of his *Eyes*.

Verf. 9. *O let the Wickednesse of the Ungodly come to an end, but guide thou the Iust.*] He that thus prayeth that the *Wickednesse* of the *Ungodly* should come at length vnto an end, implyeth that their *Wickednesse* was by all likelihood, of long Continuance. Long Continuance in respect of *Men*, though in respect of *God* not long. For what can bee long with *God*, with whom a *Thousand Yeeres* are but as one *Day*. But yet seeing to *Man* the Time seemes so long, and *Wickednesse* oftentimes is a great while a lengthning indeed: no marvaile though the Prophet here direct his Prayer for an End, for feare if it should continue, there would bee no *Righteous* at all. Which yet we must not so take, as if wee would prescribe to *God* how farre hee should lay vpon vs such Affliction, it is ynough for our comfort, that what is done, is done by him, & that the *Wicked* shal doe no more, then in his *Providence* hath determined shall be done. So *S. Peter* of our *Sauour* himselfe, *Him*,<sup>d</sup> saith he, *being deliuered by the determinate Counsell, and foreknowledge of God, ye haue taken, and by wicked hands, haue crucified, and slaine.* And what if we haue not those *Sinnes*, that our *Enemies* vpbraide vs with, yet may we haue *Others* of an other sort, and those,

<sup>e</sup> Aug. in Ps. 68.

<sup>f</sup> Evagrius

Hist. eccl. 43.

e. 5. Vid. My L.

of CANT. on

Iona. Lect. 7.

§. 21.

as *S. Austen* speaketh, may worthily bee punished in vs. Thus one *Addams* in the Ecclesiasticall<sup>f</sup> Historie, a speciall Friend of the Emperor *Iustinian*, when he had escaped the *Law* for one *Murder*, was afterwards put to Death for a Fact, wherewith he was charged, but in trueth had neuer done it. He escaped for that which he did, and died for that which he did not.

Oh, but the Time is long, it is a very long Time, that thus I am afflicted! *Dayes*, and *Moneths*, and *Yeeres*! why, but be *Patients* yet, and for these *Dayes*, and *Moneths*, and *Yeeres* of Sorrowes, thou shalt haue *Euerlastingnes*, thou shalt haue *Eternity* of *Ioy*, thou shalt haue as *S.* speaks the Apostle, *an eternall Weight of Glory*. What! wouldst thou haue

1. Cor. 4. 17.

haue in this Life *Falsity*, and hereafter to! Nay then thou art too-too Couerous. It is as if King <sup>h</sup> Solomon would <sup>h</sup> 1.King.3.11 haue chosen *Long Life*, and *Riches*, and the *Life* of his Enemies, and *Wisdom* to.

But *David* here, as he prayes against the *Wicked*, so his Prayer is here made also in behalfe of the *Iust*, to wit, that God would guide them. But concerning *Leading*, and *Guiding*, I haue spoken<sup>i</sup> before.

<sup>i</sup> Exposit. on

Verſ. 10. *For the Righteous God tryeth the very* <sup>Pf. 5.3. p.130.</sup> *Hearts, and Reines.* The Spirit that said by the Mouth of Solomon, <sup>1</sup> *The Heart of Kings is vnsearchable*, said as- <sup>1</sup> Prou.25.3.

much of the *Heart* in generall, by the Mouth of the Prophet <sup>m</sup> *Jeremy*. By *Hearts* here in this place may be signi- <sup>m</sup> Ier.17.9. fied, our *Wills*, and *Affections*, which are seated in our <sup>1</sup> Ier.11.20.

*Hearts*; and by *Reines*, Mens privat, and secret *Thoughts*.

Now, none can do this, but God; and as here he is said to

trye them, so elswhere he is said to <sup>a</sup> *looke on the Heart*, to <sup>a</sup> 1.Sam.16.7.

<sup>b</sup> *see the Reines, and the Heart*, to <sup>c</sup> *search all Hearts*. <sup>b</sup> Ier.20.12.

*Vox mea in Ore nondum erat, sed Auris Dei iam in Corde erat.* <sup>c</sup> 1.Chro.28.9.

My Words were not come so forward as my Mouth, <sup>d</sup> *saith* <sup>1</sup> Ier.17.10.

*S. Außen*, and the Eare of God was already in my Heart. <sup>Reu.2.23.</sup>

And againe, <sup>e</sup> *Nisi voce Pulmonum, & Laterum, & Lingua* <sup>d</sup> *Aug. in Pf. 31.*

*clames, Homo te non audit; Cogitatio tua, clamor est ad Do-* <sup>e</sup> *Aug. in Pf. 141.*

*minum*. Vnlesse thou vse the helpe of the *Lungs*, and *sides*,

and *Tongue*, Man heares thee not, but thy *Thought* in re-

gard of God is *Clamour* ynough. And yet againe in a

Third place, <sup>f</sup> *Quomodo Aures nostra, ad Voces nostras, sic* <sup>e</sup> *Aug. in Pf. 143.*

*Aures Dei ad Cogitationes nostras*. As our owne *Eares* are <sup>g</sup> *Hom. 16.*

to our *Words*, so are Gods *Eares* to our *Thoughts*. Onely

one thing let me note for the *Comfort* of them that are

sometimes too-too much troubled with their *Thoughts*,

that † A Man may thinke, and speake of all the *Errors*, and

*Heresies* in the World, and yet not sinne. It is the liking, <sup>†</sup> *B. Bilsons Sur-*

and embracing of them that maketh the *Offence*, and not *Sufferings*,

*Thinking*, or *Reasoning* of them. The *Will* causeth <sup>P.200.</sup>

*Thoughts* to be good, or euil, the *Vnderstanding* doth not.

Verſ. 11. *My helpe commeth of God, which preserveth*

A a

them

§ Aug. in hunc  
Ps.  
h Ps. 6.2.

i Ps. 6.4.

*them that are true of Heart.*] The Art of Physick hath two severall Offices, the One of Healing, the Other of Preserving in Health. According to the Former, & saith S. Anstien, it was said in the Former<sup>b</sup> Psalme, *Haue mercy vpon me, O Lord, for I am weake*; according to the Latter it is said in this Psalme, *If there be any Wickednes in my Hands, If I haue rewarded euill vnto him that dealt friendly with me: yea I haue deliuered him that without any cause is mine Enemy.* In that Psalme his Prayer was, that being weake, he might be healed; in this Psalme his Prayer is, that being sound, he may not be diseased. According to the Former, it is there said, *O saue me for thy Mercies sake*; according to the Latter it is here said, *Giue sentence with me, O Lord, according to my Righteousnes, and according to the Innocency that is in me.* There he desired a Remedy, to be rid of his Disease; here he requests a Preservative least he should relapse againe. According vnto that it is there said *O saue me for thy Mercies sake*; according vnto this it is here said, *My helpe commeth of God, which preserveth them that are true of Heart.*

i Ioh. 1.47.

m Gen. 25. 27.

a Iob. 1. 1.

o His MAIESTIES Meditation vpon  
1. Chron. 15.  
v. 25, 26, 27, 28  
Part. 5. in his  
Workes. p. 88  
P Expos. on Ps.  
37. p. 78.

Yea, but who will you say, are such? Who, but such as was *Nathaniel*, of whom our Saviour, *Behold an Israelite indeed, in whom is no Guile.* Such as was *Iacob*, of whom the Scripture, *Esau was a cunning Hunter, a Man of the Field: and Iacob was a plaine Man, dwelling in Tents.* It is in the Vulgar, *Iacob, Vir simplex*, a simple Man. The like in the Vulgar is said of *Iob* to, *Simplex & Rectus*, Simple and Vpright, and so indeed they are, and are to be, who will haue their Names in Gods Booke. The *Wisdom* of the *Serpent*, and *Simplicity* of the *Dove*, is the true mixture that God requireth in those that are his. Where as his Excellent MAIESTY hath obserued, Christ recommends vnto vs the *Wisdom* of *Serpents*, not thereby to deceiue, and betray others, but to arme vs against the *Deceit* and *Treason* of *Hypocrites*, that goe about to trap vs. What an Helper God is, hath bene spoken before,

Verf.



Verſ. 12. *God is a righteous Iudge, ſtrong, and patient, and God is provoked every day.* ] The Almighty God our Heavently Father, as he is both Good, and Mercifull, Patient, and of long Sufferance, ſo he uſeth two manner of wayes to allure, and call vs to him, when we of our owne Heads, follow our own Devices, and lewdly runne whetherſoeuer our Luſts doe leade vs. Sometimes in his great Mercy he uſeth Promiſes: ſometimes in his Juſtice hee uſeth Threatnings. And therefore Dauid in this place, God ſaith he, *is a righteous Iudge.* The very Name of a Iudge, may put vs in minde of Gods Senerity. A Iudge is a Perſon appointed ouer Criminall Cauſes, and Civill Controverſies, to end, and determine them by his Sentence. To the Guilty (ſuch as all of vs in an other caſe are by Nature) Experience teacheth, how dreadful a ſight the Face of a Iudge is, Rulers <sup>1 Rom. 13. 4.</sup> ſaith the Apoſtle, *are not a terror to good Works, but to the euill. Wilt thou then not be afraid of the Power? Doe that which is good, and thou ſhalt haue praiſe of the ſame. For he is the Miniſter of God to thee for good: but if thou doe that which is euill, be afraid, for he beareth not the Sword in vaine: for he is the Miniſter of God, a Revenger, to execute Wrath upon him that doth euill.* But God is a Righteous Iudge, that is, he will by no meanes cleere the <sup>1 Exod. 34. 7.</sup> Guilty, and it is a righteous thing with God, <sup>1 2. Theſſ. 1. 6.</sup> ſaith S. Paul, to recompence Tribulation to them that trouble you. And <sup>1 Gen. 18. 25.</sup> Abraham, as you heard before, *Shall not the Iudge of all the Earth doe right?* And as he is Righteous, ſo is he Strong, that is, of Power to be revenged of all the Wicked. <sup>1 Ecclus. 7. 6.</sup> Seek not, <sup>1</sup> ſaith the Sonne of Syrach, *to be Iudge, being not able to take away Iniquity, leaſt at any time thou feare the Perſon of the Mighty, and lay a ſtumbling block in the Way of thy Vprightnes.* And in ſome it is ſo indeed, they want ability to curbe the Impiety of Many in the Land. With the Lord it is not ſo, hee is ſo Powerfull in ſuch Caſes, that the <sup>1 Pl. 104. 32.</sup> Earth ſhall tremble at the Looke of him: if he doe but touch the Hills, they ſhall ſmoke. If I ſpeake

1 Iob. 9. 19.

2 Iob. 36. 19.

of Strength? saith Iob, *Loe he is strong*: and againe, *Will he esteeme thy Riches? no not Gold, nor all the Forces of Strength.*

<sup>a</sup> Cyp. de Bono  
Patient.

<sup>b</sup> Mat. 5. 45.

But as God is Righteous, and strong, so is he Patient to; and God is prouoked euery Day. And now are we in a Sea of Matter, where we may haue plenty at will. I will content my selfe with that of Cyprian, who speaking of this Argument, *The Patience of God: What manner of Patience is in God* <sup>a</sup> saith hee, and how great for quantity, who patiently suffereth profane Temples of the Heathen, worldly Inventions, and execrable sacriledge to be committed by Men in contempt of his Maiesty, and Honour, and yet notwithstanding causeth the Day to shew, and the Sunne to shine, aswell vpon the <sup>b</sup> Evill, as the Good. Hee watereth the Ground with Showres, and excludeth no man from his Benefits, but bestoweth his Raine in due season, to the commoditie aswell of the Vniust, as Iust. Againe we see with what an vnseparable Equality of Gods Patience, the Times obey, the Elements serue, the Corne abundantly doth grow, the Fruits of the Vine doe ripe in season, the Trees abound with Apples, the Woods spring, and the Medowes flourish aswell to the vse of the Sinfull, as of the Veriuous, aswell to the Wicked, as to them that feare God, and aswell to the Vnthankfull, as to the Siner of Thanks. And whereas God is prouoked with our Many, or rather with our Continuall Offences, (as here it is said in this place, *God is prouoked euery Day*) yet doth hee temper his Indignation, and tarrieth patiently for the Day that is appointed for euery Mans Reward. And whereas Vengeance is in his owne Power, yet doth he not vse it, but rather keepeth long Patience, mercifully forbearing, and deferring, to the intent that Man, wallowing in the Contagion and Error of sin, may if any Remedie will serue, through delay of his Displeasure, chaunge at some time or other, and at length be converted vnto God. Thus farre s. Cyprian, and a great deale farther to this purpose, but wee will

will content our selues with this.

Verſ. 13. *If a man will not turne, he will whet his sword, he hath bent his Bow, and made it ready.* ] When <sup>c</sup> *Philo* Indem in defence of the *Iewes*, had presented himselfe before *Caius* the Emperor, against *Appion* his Accusations, and was excluded by *Caius*, and commaunded to depart, he came vnto his Company, and with Words full of comfort, *We ought to be of good cheere*, saith he, *for by Rights God now should take our Part, seeing CAIUS is angry with vs.* The word in the <sup>d</sup> Originall signifieth, *The Leader of an Army*, <sup>d</sup> *Ἀρχηγός* & by way of Opposition, to take our Part in that kind. Lo here the *Weapons*, the *sword*, and the *Bow*, and the *Arrow*, that in the *Battailles* of Old time, did the <sup>e</sup> greatest hurt vnto the Enemy. The *sword* when he was at hand, the *Bow*, and *Arrows* when he was farre off. The truth is, the Lord of Heauen hath neither *sword*, nor *Bow*, nor *Arrow*, but euery Punishment he sendeth vpon the *Wicked* in this VWorld, may be termed his *sword*, his *Bow*, and *Arrows*. The *Water* that drown'd the VWorld; the *Fire* that consumed *Sodom*; the *Earth* that swallowed vp *Kore*, *Dathan*, and *Abiram*; they were as so many *swords*, or so many *Bowes*, and *Arrows* in his Hand. Nay, euery *Creature* on the *Earth*, be it neuer so vile, neuer so meane, and contemptible, yet if he wil punish vs therewith, it is his *sword*, and it is his *Bowe*, and *Arrows*. <sup>e</sup> *Vid. Bish. PILKINGT. on Nebem. 6. 4. p. 61. and Dr HAYWARD his Lines of the three Norman Kings of England, in King William the First. p. 77. and Mr ASCHAMS Schoole of Shooting.*

But what is this *Turning* here, *If a Man will not turne*? The Prophet *Ezechiel* tells vs. *Repent*, <sup>f</sup> saith the Prophet, <sup>f</sup> *Ezech. 18. 30* and turne your selues from all your Transgressions: so Iniquity shall not be your Ruine. Cast away from you all your Transgressions, whereby yee haue Transgressed, and make you a new Heart and a new Spirit. for why will yee dye O house of Israel. For I haue no pleasure in the death of him that dyeth, saith the Lord God, wherefore turne your selues and line ye.

But is it said of Men only, *If a Man will not turne*? Nay <sup>g</sup> *Hieron. ad Ocean. Epitaph. Fabiola.* but of Women too. *Quicquid Viris inbetur, hoc consequenter redundat in Fœminas.* Whatsoeuer, <sup>g</sup> saith S. *Ierom*, is com-

<sup>a</sup> Ezech. 18. 31.

<sup>i</sup> Ezech. 11. 19.

<sup>l</sup> Zach. 1. 3.

† Here is to

be noted that

in the *Vulgar*

the 14. Verſe

wherein theſe

Words are

comprised are

ſeuered from

the *Fiſt Chap-*

*ter* through

the ignorance

of him that di-

vided the *chap-*

*ters* at the *fiſt*.

The Author

of the *Re-*

*maines* of a *gre-*

*ater Worke*, p. 15.

tels vs that

Stephen Lang-

ton Archb. of

Canterbury fiſt

divided the

Holy Scrip-

tures into

*Chapters*, as *Ro-*

*bert Stephan*:

did lately into

*Verſe*.

<sup>m</sup> Aggey. 1. 14

<sup>n</sup> Vid. Mr

Aſch. Schoole of

Shooting. B. P.

kingt. and Dr

Hayward vbi

ſupra.

<sup>o</sup> Cedrenus apud

Zonaram An-

nal. Tom. 3. p. 89

p Pſ. 139. 6.

manded *Men*, is commanded *Women* to, & conſequently whatſoever is threatned to *Men*, is threatned to *Women* to.

What? and is it in our owne power then, *Men* or *Women*, to turne when we will? Is it in our owne power to make

vs new *Hearts* and new *Spirits*, as <sup>b</sup> ſpeakes the Prophet *Ezechiel*? Oh no, but wee muſt craue it of him who will

put a new *Spirit* within vs, and take the ſtony *Heart* out of our *Fleſh*, and will giue vs an *Heart* of *Fleſh*, as ſpeakes

the ſelfe ſame <sup>i</sup> Prophet in another place. The like wee haue in the <sup>l</sup> Prophet *Zachary*, *Turne yee vnto mee, ſaith*

*the Lord of Hoſts, and I will turne vnto you, ſaith the Lord of Hoſts*. And when were theſe Words ſpoken? In the

*eight Moneth, in the ſecond yeare of Darius*. I, but long before this, namely, in the <sup>†</sup> *Four* and *Twentieſt* day of the

*ſixt Moneth* in the ſecond yeare of *Darius the King*, *The Lord ſtirred vp the Spirit of Zerubbabel the Gouvernour, &*

*the Spirit of Ieſhua the High Prielt, and the Spirit of all the Remnant of the People, and they came and did the worke in*

*the Houſe of the Lord*, as we read in the Prophet <sup>m</sup> *Aggey*. Verſe. 14. *He hath prepared for him the Inſtruments*

*of Death: he ordaineth his Arrowes againſt the Perſequentors*.] We are now come vnto the *Arrowes*, and ſuch they are as was the *Bowe*, both the Inſtruments of *Death*. But

neuer *Sword* did ſo much harme, neuer *Arrow* in the Field, nor *Bow* that diſchargeth many *Arrowes*, as doe his *Iudgements* when they come. Famous hath beene the Engliſh

*Bowe*, and a terrour to the <sup>n</sup> *French* in many our Battailles with them, but Engliſh *Arrowes* could hit but within a

certaine kenne. <sup>o</sup> *Gratian* was ſo cunning in throwing the *Darts* that they would not ſticke to ſay that his *Darts*

were endued with an *Vnderſtanding Power*, they would hit ſo right. Gods *Arrowes* fly mainly throughout the

whole world, *Extra ſilum*, or *Extra telum* hath here no place. It was our Prophets owne Queſtion, <sup>p</sup> *Whether*

*ſhall I goe from thy Spirit, or whether ſhall I goe from thy Preſence*? And his Answer vnto it was, that neither *Hea-*

nen, nor Hell, nor the Vttermoſt Parts of the Sea could hide him from the Lord.

But who are theſe *Perſecutors* againſt whom theſe *Ar-  
rowes* are ordained? Firſt, they are ſuch as *Perſecute* the  
Righteous *Vi & Armis*, by Force of Armes, and of ſuch  
as *S. Iohn* in the Booke of *Revelation*. Secondly, they are  
ſuch as *Mocke* and *Scorne* the Godly, though it be but by <sup>1 Rev. 16. 6.</sup>  
Word of Mouth as *Iſmael* did *Iſaac*, and of ſuch the A-  
poſtle ſpeaketh in his Epiſtle to the *Galathians*. Thirdly, <sup>Gal. 4. 29.</sup>  
they are ſuch as haue their *Lines* contrary to Good Mens  
*Lines* and *Converſations*, and of ſuch *S. Auſten* <sup>Aug. de Verb.</sup>  
*Perſequuntur Bonos, ſi non ferro & lapidibus, certe Viſa atq.* <sup>Apoſt. Ser. 24.</sup>  
*Moribus*. The Bad doe perſequite the Good, though not <sup>& Hom. 10.</sup>  
by dint of Sword, yet by their *Lines* and *Behauiour*, and  
he uſeth the ſelfe ſame Words, once, and againe.

Verſe. 15. Behold he *travaileth* with *Miſchiefe*, he hath  
conceined *Sorrow*, and brought forth *Ungodlineſſe*.] *Con-  
ception*, *Travaile*, and *Birth*, the three proper *Paſſions* of  
the Mother of a Child. So the *Wicked* in bringing forth <sup>Vid. Expoſ. in</sup>  
their wicked *Workes* thoſe *Bratts* of theirs. Firſt, they <sup>Pſ. 1. 1. p. 7.</sup>  
Conceale a *Miſchiefe*, then are they in *Travaile* with it, &  
at the laſt they are *Delivered*. Thus *Cain* who ſeeing no  
reſpect had to his owne *Offring*, but only to his *Brothers*, <sup>Titelman in</sup>  
was very *Wroth*, as ſpeakes the Scripture, and his *Con-  
ſcience* fell: there was *Conception*, and that was *ENVY*;  
Then did he Walke and Talke with his *Brother*, & egged  
him on to the *Field* there was *Travaile*; At laſt hee roſe <sup>Gen. 4. 5.</sup>  
vp, and Slew him: there was *Birth*, and the Brat was *PAR-  
RICHIDE*. Amnon he <sup>2 Sam. 13. 4.</sup>  
loved *Tamar* his Brother *Absolons* Siſter, there was *Conception*, & that was *LECHERY*; Am-  
non made himſelfe ſicke for Loue, and all for his Siſter  
ſhould make him *Cakes*, there was *Travaile*; At length  
he forced her and lay with her, and afterwards Deſpiſed  
her, there was *Birth*, and the Brats were *Twins*, *INCEST*  
and *VILLANY*. So *Absolon* when his Brother *Am-  
non* had deſlowred his Siſter, *Absolon* ſpake vnto his  
Brother

<sup>b</sup> 2 Sam. 13. 22 Brother, <sup>b</sup> saith the Scripture, nether Good nor Bad: there was Conception, and that was MALICE. After two years expyred hee invited Amnon to a Feast, there was a long Travaile. But when Ammons Heart was merry with Wine hee caused Amnon to bee Slaine: there was MURDER in the Higheft Degree, for he endeavored as much as in him lay, to kill him both Body and Soule. I might instance in King <sup>c</sup> Saule, I might instance in the Divell himselfe, he indeed was the RINGLEADER, and these Plotters, these Devisers, they followe their Fathers steps.

<sup>c</sup> Vid. Titulman in hunc Ps.

Verse. 16. He hath graven and digged up a Pit, and is fallen himselfe into the destruction that hee made for other.]

<sup>d</sup> Prov. 26. 27. Who so diggeth a Pit, <sup>d</sup> saith Solomon, shall fall therein, & <sup>e</sup> Ovid, de Art. he that rolleth a Stone it will returne vpon him;

l. i.

--- Neg, enim Lex iustior villa est,

Quam Necis Artifices arte perire sua.

<sup>f</sup> Ps. 9. 15.

Our Prophet hath the like in another <sup>f</sup> Psalm, The Hea-then are suncke downe in the Pit that they made, in the same Net which they hid privily, is their foot taken. The Lord is knowne to execute Iudgement, the Vngodly is

<sup>g</sup> Vid. Laus. in Proverb. 26. 27. trapped in the workes of his own hands. Examples are Ma-ny in this kinde, both in Sacred Writers, and Prophane, as

of Pharae, Saul, Achitophel, Absolon, Perillus, Maxentius, and the like. Especially Maxentius to whom <sup>h</sup> Eusebius applyeth most appositely this of our Prophet in this place.

<sup>i</sup> I come to Examples of our owne Nation, & neerer home. And here to let passe how Dr Poynt in his <sup>†</sup> short Treatise of Politike Power, and of the true Obedience which Sub-jects owe to Kings and other Civill Governours, applies it

to the times wherein himselfe liued, and to certaine of the Nobility in Q. Maryes daies, how was it Verified in our Delving POWDER-TRAYTORS, that took such paines to Dig as they did? How fell they into that Destruction which they made for vs? How suncke they downe into the same Pit? How was their Foot taken in the selfe same Net? How were they Trapped in the Works of their own Hands?

<sup>h</sup> Euseb. l. i. c. 9. & de Vita Constant. l. i. c. 32.

<sup>†</sup> A Treatise Printed 1556. with these Letters in the Forefront, D. I. P. B. R. W. that is, Dr John Poynt Bishop of Roch. & Winchester.



Hands? But of this hath beene spoken sufficiently by many, specially by him, who was then a most Worthy **My LORD of DEANE**, now as Worthy a **BISHOP** in the Church of **LOND.** His Sermon at **Whitehall**, Novemb. 5. 1608. *It is, I saith he, a great Blessing and Clemency of God to bestowe such a Nature upon such Wyles and Traps that the takers may be taken by them, for by that meanes shall they leaue to be obnoxious to their Neighbours.* *1 Chrys. in bunc ps.*

Verse. 17. *For his trauaile shall come upon his owne Head: and his Wickednes shall fall upon his owne pate.* That which the Prophet by way of Metaphor deliuered in the former Verse vnder the Similitude of a *Pit*: he deliuereth now in plaine tearmes without any *Circum-quaques* at all. *m Aperiē ipsam rem modo locutus, nihil circūitione vsus est. m Terent. And.* Only we may obserue how contemptuously our Prophet *Ab. i. Sc. 2.* here speakes of these *Plotters & Polititians*. They doubtlesse for their parts would not (as we say) haue giuen their *Heads* for the *Washing*. They walked vp and downe like *Pageants* in the chiefest Cities of the Land, they were the only *Brave Men* then being. They wondred that those they liud withall tooke no more notice of their *Worth*, *In verticem ipsius. The Crowne of the Head.* & yet for al this the Prophet styles them here but *PATES*, *Gracē vni nō v-* like as elsewhere speaking of the like, he calls them *HAI- rY SCALPS*. *God shall wound,* saith the Prophet, *the Head of his Enemies: and the Hairie Scalpe of such an one as goeth on still in his Wickednesse.* *ps. vnde Cori- phzeus Hebraicē CHADCHOD. P. 68. 21.*

Verse. 18. *I will giue thanks vnto the Lord according to his Righteousnesse: and will praise the name of the Lord the most High.* Of *Thankesgiuing*, and *Praise*, I haue spoken heretofore, onely this may now be noted, that the *Thanks* here mentioned were meant by all likelyhood to be *Private* and *Publicke* too; *Private* at home in his own privacy, and *Publicke* in the Congregation. And this I gather the rather for that he saith not here, *I doe giue*, but *I will*, in the Future, intimating that after he is made partaker of these Blessings, hee will then institute *Publicke*

*P Vid. Expos. in Ps. 5. 12. p. 140.*

*Thanksgiving* in the Church. Not that the Lord hath need of any such *Thanks* at all, but for it is profitable for our selues so to doe, like as the Apostle in another case,

<sup>9</sup> Philip. 4. 17. *Not because I desire a gift, but I desire fruit that may abound to your account.*

But what is this that is here said *According to his Righteousnesse*? *I will give thanks vnto the Lord according to his Righteousnesse.* That is, saith S. Chrysostome, *For his Righteousnesse*, namely in destroying his *Enemies*. For <sup>= Chrys. in hunc</sup> <sup>Ps.</sup> it is a *Righteous thing with God*, <sup>1</sup> saith the Apostle, *to recompence tribulation to them that trouble you.* Not that he reioyced in the *Slaughter* and *Destruction* of them, but for he imbraced Gods *Love* and *Mercy* towards himself.



## PSAL. VIII.

### Domine Dominus.

- 1 **O** Lord our Gouverno<sup>r</sup>, how excellent is thy Name in all the world: thou that hast set thy Glory above the Heavens.
- 2 Out of the mouth of very Babes, and Sucklings hast thou ordained strength, because of thine Enemies: that thou mightst still the Enemy, and the Avenger.
- 3 For I will consider the Heavens, even the Workes of thy Fingers: the Moone and the Starres which thou hast ordained.
- 4 What is Man that thou art mindfull of him? and the Sonne

Sonne of Man that thou visitest him?

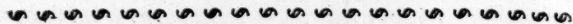
- 5 Thou madest him lower then the Angels: to crowne him with Glory and worship.
- 6 Thou madest him to haue dominion of the work of thy Hands: and thou hast put all things in subiection vnder his feet.
- 7 All Sheep and Oxen: yea and the Beasts of the Field.
- 8 The Fowles of the Aire, and the Fishes of the Sea: & whatsoeuer walketh through the Pathes of the Seas.
- 9 O Lord our Gouvernour how excellent is thy Name in all the world.

\*\*\*\*\*

# THE ANALYSIS.

THIS *Eight Psalme*, beside the ordinary saying of it the *First Day* of the *Moneth*, is the *First* of those *Three* that are appointed for *Morning Prayer* vpon the *ASCENSION DAY*. Why it was selected to that purpose will appeare in the handling thereof. In the meane time let vs consider that it wholly consisteth of *Praising* God, whose *MAIESTIE* the Prophet here extolleth, partly in respect of the whole *World* in generall, as it is in the *First Verse*; partly in respect of the *Creatures* therein contained. This his *Maiesty* very *Babes* and *Sucklings* doe seeme to acknowledge to, as it is in the *Second Verse*. The *Creatures* contained in the *World* are first of all those *Celestiall Orbs*, the *Heauens*, and *Moone*, and *Starres* as it is in the *Third Verse*; Secondly *Man*, whose *Dignity* the Prophet sheweth, partly for that the Lord had such a peculiar loue vnto him, as it is in the *Fourth* and *Fift Verses*; partly for hee gaue him *Dominion* ouer all things li-

uing in the World, as it is in the *Sixt* Verse; whether they were *Terrestriall*, as it is in the *Seauenth* Verse; or *Fowles* and such as liued in the Water, as it is in the *Eight* Verse. The consideration whereof made the Prophet ende with the selfe same Words he did begin withall, as it is in the *Ninth* Verse. And thus much of the *Analysis*.



**V**erse. 1 *O Lord our Governour how excellent is thy Name in all the World: thou that hast set thy Glory above the Heauens.*] The Prophet is here as good as his word. He had said in the Psalm before, <sup>a</sup> saith S. Chrysostome, *Confitebor Domino secundum Iustitiam eius, & psalmum Nomini Domini altissimi*: I will giue Thanks vnto the Lord according to his *Righteousnesse*, and will prayse the *Name* of the Lord the most high, here hee performes his Promise, offering vnto him an *Himne*. And those things that are there said, saith S. Chrysostome, they are spoken in the Person of one only, for there he saith, *O Lord my God in thee haue I put my trust: saue me*, and so forth, here hee speaketh in the Person of Many, *O Lord our Governour how excellent is thy Name*. It may seem somewhat strange <sup>b</sup> saith Calvin, that the Prophet should beginne with an *Exclamation*, when as the thing to bee admired is commonly declared first what it is, and then it is admired, but it will appeare, saith he, not so strange, if so be we consider with our selues that the Workes of God cannot possibly be expressed by any Words. But come wee now to the Words express.

<sup>a</sup> Chrysostomus in hunc Pf.

<sup>b</sup> Calvinus in hunc Pf.

<sup>c</sup> Barth. Scheueri Itinerar. p. 12.

<sup>†</sup> Critici Ebraorum Massorite. Drus. Tetragram. Epist. De-dic. & cap. 14.

First for the Word *Governour*, it is in the *Septuagint*; *Κύρις ὁ ἡγὼν*, in the *Hebrew*, *יהוה אדוני*, but for *Governour*, *Adonai* is the Word. and it comes of the *Hebrew* V Word *E D E N*, the Foot or base of a  *Pillar*, wherewith any thing is sustained. *Adonai* is one of the Lords tenne Names; and the *Massorites*, the *Hebrew* <sup>†</sup> Criticks hold, that the V Word *Adonai* is found in Scrip-  
pture.

pture, an *Hundred and Four* and *Thirty* times. It is worth the noting, that in our last Translation, though it be translated *Lord*, yet is it not Printed in Capitall Letters as *L O R D* commonly there is, and in the very selfe-same <sup>d Vid. Expof. in</sup> Verse, but thus we there read, *O L O R D our Lord*, how <sup>Pf. 3.1. p. 64.</sup> excellent is thy Name! where *L O R D* in Capitall Letters, shewes that the *Hebrew* is that *Name* of foure Letters, and *Lord* in the second place in lesse Characters, shewes that the *Hebrew* VVord is *Adonai*.

Secondly, for the *Word* affixed here, and the *Pronounne* [*Our*] *O L O R D our Governour*, it may put vs in minde of our Community that we ought to haue with one another. I meane not an *Anabaptist*icall Community, to haue all things Common; nor yet such a *Timon-like* Propriety, as to esteeme of nothing but what's our owne. *God*<sup>e</sup> saith *Sr* <sup>c Epistole ali-</sup> Thomas Moore, well provided, when he instituted at the <sup>quos Erudito-</sup> first all things Common, our saviour *Christ* provided well to, <sup>rum. p. N. 2.</sup> when he endeauoured to withdraw mortall Men from the Private, to the Publick. He well knew the corrupt Nature of Mortality, that it could not be enamoured of that which was Private, but to the Damage, and Losse of that which was Publick. It is true I haue obserued <sup>f</sup> before, that in some <sup>f Expos. on Pf.</sup> Cases, as the Prophet, so we also by his example, may cue- <sup>3.7. p. 76.</sup> ry of vs say, *M Y G O D* in Particular, but now that the Subiect of Speech is vpon Matter of Government, it becommeth each in Particular, to speake thus in *Com-*  
*mon*.

Thirdly, concerning the *Name* of *G O D*, it is taken here in this place, or for the *Honour*, *Renowne*, and *Glory*, or for the *Vertue*, and *Power* of *G O D*; for by these is *G O D* knowen, as Men are by their *Names*. In *Iewry* is *G O D* known <sup>g Pf. 76.1.</sup> & saith *Dauid*, his Name is great in *Israel*; but what is *Iewry*. or what is *Israel* to all the World besides? And therefore the Apostle *S. Paul*, speaking of the Gentiles, *The Wrath* of *God*<sup>h</sup> saith he, is revealed from <sup>h Rom. 1.18.</sup> *Heauen*, against all *Ungodlinesse*, and *Vnrighteousnesse* of  
B b 3 Men;

*Men; who hold the Truth in Vnrighteousnesse. Because that which may be knowne of God, is manifest in them, for God hath shewed it vnto them. For the inuisible things of him from the Creation of the World are clearely seene, being vnderstood by the things that are made, euen his Eternall Power and Godhead, so that they are without excuse: because that when they knew God, they glorified him not as God, neither were thankfull, but became vaine in their Imaginations, and their foolish Hearts was darkned.*

Fourthly, concerning the Excellency here of his Honour, Renowne, Glory, Vertue, and Power, it were an endlesse peece of Worke to describe each particular, for seeing they are all of them infinite, where should we begin to speake? where should we end? The best discourse can be made hereof, is to admire here with our Prophet, and to say as here is said, *O Lord our Gouvernour, how excellent is thy Name! Admiratio est interdum ignotâ causâ, interdum, cognitâ. We sometimes admire the things whose Causes are vnknewen,* <sup>i</sup> saith Scaliger, *sometimes the things whose Causes are knowne well ynough.* And surely all things being, come within this compasse, that either knowne they are, or not knowne. And howsoeuer the Poet say,

<sup>i</sup> Scalig. de Subtil. Exerc. 312.

<sup>1</sup> Horat. Epist. l. 4. ep. 6. ad Numici-  
mum.  
<sup>m</sup> Tull. Tuscul. quest. 1. 5.

<sup>n</sup> Mat. 8. 10.

<sup>o</sup> Luc. 7. 9.

<sup>p</sup> Aug. de Gen. cont. Manich. l. 1. c. 8.

<sup>1</sup> Nil admirari, propter est vna Numici  
Solaq; quæ possunt facere, & seruire beatum:  
and <sup>m</sup> Tully accordingly, *Sapientis est proprium, nihil cum accideris admirari, ut inopinatum ac nouum accidisse videntur:* It is the Property of a wise Man, to admire at nothing that happeneth, as strange, and v unexpected: yet in these Cases it is not so, our Sauiour himselfe did wonder, as <sup>n</sup> S. Mathew, and <sup>o</sup> S. Luke doe both relate of him. For hearing the Centurian, *He marvelled,* saith S. Mathew, and said to them that followed, *Verely I say vnto you, I haue not found so great Faith, no not in Israel.* Whereupon <sup>p</sup> S. Austen, *Whereas our Lord did maruaile, he signified to vs, that we might maruaile to, who haue occasion so to be moued.* And therefore all such *Motions of his, they are not the Signes*



*Signes of a troubled Mind, but of a Master that thereby instructs vs.*

Fiftly, and lastly, where our Prophet here saith, *That he hath set his Glory above the Heauens*; the meaning is, that he is Infinite both in *Maiesty*, and *Glory*. *Behold* 1. saith 1. King. 8. 27. *Solomon, the Heauen, and Heauen of Heauens cannot containe thee: how much lesse this House that I haue builded.*

Verf. 2. *Out of the Mouthes of very Babes, and Sucklings hast thou ordained Strength, because of thine Enemies, that thou mightst still the Enemy, and the Aueuger.* As if the Prophet had here said, that God should commend his *Providence* to vs, he needs not the Eloquence of *Rhetoricians* to that purpose, no hee needeth not so much as words Articulate, and Significant, he hath Sufficient Testimony from the very *Tongues of Babes, and Sucklings*, that can do nothing but *Pule*, and *Cry*. For whence is it that no sooner they issue out from their Mothers *Womb*, and haue *Food* ready at hand, but that by a kinde of *Miracle*, God eftsouones turneth *Bloud* into *Milke*? Whence comes their present Inclination of sucking the same, and ability to draw it forth, but that God by a secret Instinct, prepareth their *Tongues* to that purpose? Whence comes it, that in so few *Dayes* they waxe so *Great*, that then they grow more, then after that in some *Yeeres*? No doubt but in these Particulars, God hath a speciall Finger, and therefore no marvaile though *Infants* may well bee said to sound forth Gods *Praises*. And not onely so, but *Vt destruas Inimicum, & Vltorem*, to still the *Enemy*, and the *Auenger* to, euen to put him to perpetuall Silence, in somuch, that he should not haue a word to say. And of this one *Parcell* of *Scripture* hath much Use bene made by way of *Application* in the *Church* of God.

First by our *sauieur*. Our *Sauieur* when he rode to *Ierusalem*, and the chiefe *Priests*, and *Scribes* saw the wonderfull things that he did, and the *Children* crying in the *Temple* *Hosanna* to the *Sonne of David*, and sore displeased

sed thereat, said vnto him, *Hearst thou what these say?* Yes  
 Mat. 21. 16. *saith our Sauiour, haue ye neuer read, Out of the Mouth  
 of Babes, and Sucklings thou hast perfected Praise?* Argu-  
 ing as *Calvin* obserueth, à *Maiori*, ad *Minus*, from the  
 Greater, to the Lesse. Namely, that it was no Inc ongrui-  
 ty, if God who made very *Babes*, and *sucklings*, by the Te-  
 stimony of one of their owne Prophets, the *Publishers* of  
 his *Praises*, caused those that were Elder, perhaps seauen  
 yeeres old, or thereabouts, yet but *Children* in respect, to  
 sound forth like *Praises*.

*Sulpitius in  
 vita Martini.  
 5. 7.*

Secondly, by the People of the City of *Towres* in  
*France*. The Story is this. About the Yeere of our Sa-  
*Christ* 370. The People of the City of *Towres*, vpon the  
 Vacation of the *Bishoprick*, were desirous to haue *S. Mar-  
 tin* to be their *Bishop*, *Vna omnium Voluntas, eadem Vota,  
 &c.* Yet some *Few*, and some of the *Bishops* to, which  
 were called thither, to constitute some One, or Other,  
 were earnestly against it, saying that he was but a Man  
 contemptible, vnworthy of a *Bishoprick*, a homely Man  
 to see to, both in his *Apparell*, and in trimming himselfe.  
 The more they spake against him, the people liked him  
 the more, but who so much against him, as one *Defensor*  
 by Name, but he was payd for it with a witnesse. And thus  
 it fell out. Insteed of the Words aboue-mentioned, *Ut  
 destruas Inimicum, & Vltorem*, it was in their Translation  
 that they vsed in those Dayes, *Vt Destruas Inimicum, &  
 Defensorem*. Now it so fell out, that whereas by chaunce  
 the *Reader*, whose Office was to read that Day, was shut  
 out by meanes of the *Throng*; and the *Ministers* were  
 troubled, looking about for him that was not there, One  
 of the Company tooke the *Psalter*, and read that Verse  
 that came next to hand. The Verse of the *Psalm*e was  
 this, *Ex Ore Infantium, & Lactentium perfecisti Landem,  
 propter Inimicos tuos, vt destruas Inimicum & Defensorem*.  
 Now as soone as that Verse was read, the People made a  
*Shout*, as if *S. Martin* had bene meant in the Former Part,  
 and

and the Prophet *David* in the Latter, had directly aimed at his Enemy *Defensor*, whereupon the contrary Part was cleane confounded.

Thirdly, there is in <sup>u</sup> *Ruffinus* a memorable Story, how <sup>u</sup> *Ruffin. Hist.*  
the VVords of this *Verse* were fulfilled after a sort, <sup>Eccles. 1. 1. c. 3.</sup>  
though they are not applied there. The *Story* was this. <sup>Book of Hom.</sup>  
VVhen *Constantine* the Emperour had caused the *Clear-* <sup>Part. 1. for</sup>  
*gy* to come together about *Arrius* his Opinion, there <sup>Whit-Sunday.</sup>  
came vnto the Assembly, *Philosophers*, and *Logicians*, that  
were exquisite in their Faculty, and had great Conceits  
of themselves. Among the rest, One there was that was  
famous in *Logick*, and every Day hee disputed with our  
*Bishops* that were well seene in *Logick* to. Many very  
Learned, came to here and see these Conflicts. Nor could  
the *Philosopher* be put to Silence; nay hee had such *Skill*,  
that when hee was thought most of all to bee caught and  
taken, like a slippery *Snake* hee would slide away from  
them. But that God might shew that his Kingdome is  
not in <sup>2</sup> *Word*, but in *Power*, there was among the *Bishops* <sup>1. Cor. 4. 20.</sup>  
One of the *Confessors* by, a Man most simple, and know-  
ing nothing els but <sup>1</sup> *IESVS CHRIST*, and him cruci- <sup>1. Cor. 2. 2.</sup>  
fied. Who when hee saw the *Philosopher* insulting vpon  
our Men, and boasting himselfe vpon the Skill hee had in  
Reasoning, desires of all that were by, to yeeld him  
roome, that he a little might talke with that *Philosopher*.  
Our Men that knew the *Simplicity* of the Man, and his  
vnskillfulnesse in that kind, began to Feare, and withall  
Blush, least that holy Simplicity of his, should happely be  
exposed to the *scornes* of those crafty Companions. The  
old Man persisted in his Purpose, and thus began, O *Phi-*  
*losopher* saith he, in the Name of *IESVS CHRIST* heare  
thou those things which are true. God that made the Heauen  
and Earth, and gaue Man a Spirit, whom he framed of the  
Dust of the Earth is one: he hath by the Vertue of his Word,  
created all things, both Visible, and Invisible, and streng-  
thened them by the Sanctification of his Spirit. This Word

and *Wisdom*, whom we call the *Sonne*, taking pity upon humane Errors, is borne of a *Virgin*, and by the *Passion* of his *Death*, hath deliuered vs from euermlasting *Death*, and by his *Resurrection*, hath giuen vs euermlasting *Life*. Whom we looke for, to come to be the *Iudge* of all we doe. O *Philosopher*, beleeneft thou this? Whereupon he, as if he had neuer learnt the *Art of Contradiction*, was so amased by *Vertue* of the *Words* that were spoken, that being mute to all that was alleaged, onely this he was able to answer, that it seemed so to him selfe indeed, and that there was no other *Truth* then what was deliuered by that *Party*. Whereupon the old *Man*, *Why then, if thou beleeneft* saith he, *these things to bee true, arise, and follow me to the Church, and take thou Baptisme, the Seale of this Faith*. Hereupon the *Philosopher* turning to his *Disciples*, or to those that there were present, and came to heare, O you *Learned Men*, saith he, *hearken vnto me. While this Matter in hand was perfourmed by Words. I also opposed Words vnto Words, and those things which were spoken, able I was to confute them by the Art of Speaking, but now that instead of Words, Power is proceeded from the Mouth of him that speaketh, neither can Words resist that Power, neither can Man withstand GOD. And therefore if any of you here present, can beleene these things that haue bene spoken, as I my selfe doe beleene them, let him beleene in CHRIST, and follow this old Man, in whom GOD hath thus spoken. And so at length the Philosopher being made a Christian, was glad that hee was so vanquished.*

<sup>a</sup> The *Lives of Saints* in Spanish by *Alfonso Villegas*, and translated by *W. and E. K. B.* Part. 2. Decemb. 6. Printed at *Dorrey*, 1615.

<sup>b</sup> *Nova Legend. Angl. in Vita Runawoldi*. See *My LORD of CANT. Answer to Hill.* Con 6.

2.

I shall not need here to relate those *Legendary Tales* of *S. Nicholas*, when he was an *Infant*, how as soone as hee was borne, he began to serue *GOD*: for he would not take the *Brest* to suck, <sup>a</sup> they say, but one time onely in a *Day*; especially twice a-*Wecke*, to wit, on the *Wednesday*, and the *Fryday*: and how hee obserued this *Fast* all the *Dayes* of his *Life*. Of *S. Romuold*, who as soone as he was borne <sup>b</sup> spake *Diuinity*, and forthwith being baptized, did preach

preach high Points of Doctrine, and liued in all but three Dayes. Or of the *Child* of nine <sup>c</sup> Dayes old, Christned by *B. Aldelme*, and answering to certaine Questions, and clearing Pope *Sergius* of a shrewd *Crime* that was laid to his Charge. All that I will say to these, and to such like Stories as these, is that of *Iob*, *Will you speake wickedly for God? and talke deceitfully for him?* Truth indeed may spare such Proctours.

<sup>c</sup> Dr Poynets  
Defence of  
Priests Marri-  
ages. p. 300.

<sup>d</sup> Iob. 13. 7.

Verie 3. *For I will consider the Heauens, euen the Works of thy Fingers, the Moone, and the Starres which thou hast ordeined.*] There are specified in holy <sup>e</sup> Scripture, three <sup>e</sup> *Zanch. de O.* kindes of *Heauens*. The *First* is that whole Space that <sup>per. l. i. c. 4.</sup> reacheth from the *Earth*, to the *Moone*, where the *Mete-ors* are engendered, or to speake more plainly, the *Aire* next vnto vs, where the *Birds* vse to fly, and from whence the *Raine* doth shoure downe vpon vs. Thus the *Windows of Heauen* were opened, as we read in the Booke of <sup>f</sup> *Genes. 7. 11.* *Genes. 7. 11.* of *Heauen*, that is, of the *Aire*, for so *Heauen* is <sup>g</sup> *Mat. 8. 20.* taken in diuerse Places of the <sup>h</sup> *New Testament*. The *Se-* <sup>13. 32.</sup> *cond* kinde of *Heauen* is all those *Heauenly*, and moou- <sup>Marc. 4. 4.</sup> *able Orbs*, that is, all that Space that those visible *Hea-* <sup>Luc. 8. 5.</sup> *uens*, and *Orbs* doe containe, and herein the *Sunne*, the *Moone*, and the *Starres*, are all of them comprehended, whereof we may read in <sup>h</sup> *Deuteronomy*, and in many o- <sup>h</sup> *Deut. 17. 3.* ther Places of *Scripture* besides, and with these *Zanchius* comprehendeth the *Ninth Sphere* also, howsoeuer it bee invisible to the Eye. The *Third Heauen*, which is of a farre other kind, then are the other *Two*, is that peculiar Place where *G O D* himselfe is said to inhabite, and into which as we read, our Saviour *C H R I S T* did ascend, and wherein our <sup>i</sup> selues also, as many as shall be found *Faith-* <sup>i</sup> *Ioh. 17. 24.* *full*, shall be hereafter with our *Sauour*. And to these *Three* the Apostle *S. Paul* did seeme to allude, when speaking of himselfe, he said, that hee was caught vp into the <sup>1</sup> *Third Heauen*. No doubt but the Prophet here meanes <sup>1</sup> *2 Cor. 12. 2.* them all *Three*, especially the *Second*, for that the same of

all the Rest, was onely visible to the *Eye*. That hee calls them here, the *Workes* of the *Fingers* of *God*; and in another place, the *Work* of his *Hands*; and the Prophet *Esay* to the selfe-same purpose, <sup>m</sup> *Mine Hand hath laide the Foundation of the Earth, and my Right Hand hath spanned the Heavens*; it is, for that they are of such Excellency, as if they had bene his handy-workes indeed, which yet were made by his *Word*. onely, as <sup>o</sup> *Moses*, and <sup>p</sup> *S. Iohn* doe declare. Excellent is that Passage which that great *Advancer of Learning* hath, and suitable hereunto: *It is to be observed, that for any thing which appeareth in the History of the Creation, the confused Masse, and Matter of Heauen and Earth, was made in a Moment, and the Order, and Disposition of that Chaos or Masse, was the Worke of six Dayes, such a Note of difference it pleased GOD to put upon the Workes of Power, and the Workes of Wisdome: wherewith concurrith, that in the Former, it is not set downe that GOD said Let there be Heauen and Earth, as it is set downe of the Workes following, but actually that GOD made Heauen and Earth: the One carrying the Stile of a MANUFACTURE, and the Other of a LAW, DECREE, or COUNCELL.*

From the *Heavens* in generall, our Prophet commeth in Particular to the *Moon*, and *Stars*, which why they were ordeined at the first, *Moses* declareth in many Words, *Let there be Light*: saith *Moses*, *in the Firmament of the Heauen, to divide the Day from the Night: and let them be for Signes, and for Seasons, and for Dayes, and Yeeres, And let them be for Lights in the Firmament of the Heauen, to give Light upon the Earth. And God made two great Lights, the greater Light to rule the Day, and the lesser Light to rule the Night: he made the Starres also. And God set them in the Firmament of the Heauen to give Light upon the Earth, and to rule over the Day, and over the Night, and to divide the Light from the Darknes. Otherwise as* <sup>l</sup> *Pliny* noteth, it exceedeth all *Miracles*, that any one Day should passe, and all the *World* not to be set on a light consuming Fire. But

<sup>m</sup> Pf. 102. 25.<sup>n</sup> Esay 48. 13.<sup>o</sup> Gen. 1. 6.<sup>p</sup> Ioh. 1. 3.<sup>q</sup> S<sup>r</sup> Francis

Bacon of the

Advancement

of Learning.

l. 1. p. 27. b.

<sup>r</sup> Gen. 1. 14.<sup>l</sup> Plin Nat. Hist.

l. 2. c. 107.



But how comes it that in this place there is no mention of the *Sunne*, who is the Chiefe of all the rest? For as *Light* is the *Queene of Heauen*, as <sup>1</sup> speaks *S. Austen*, so <sup>2</sup> *Aug. Confess.* who is the *King* to that *Queene*, but that glorious *Planet* <sup>1.10. c.34.</sup> in Heauen, that heauenly <sup>3</sup> *Bridegroom*, who so much re- <sup>4</sup> *Pl. 19.5.* joyceth euery Day to runne his Course? <sup>5</sup> *S. Chrysostome* <sup>6</sup> *Chrys. in bura* is of Opinion, that in specifying the *Moone*, and *starres*, <sup>7</sup> *Ps.* he intimates the *Sunne* to. And because that Some faith he, exempt the *Nights* from being the Workmanship of God, the Prophet here sheweth them their owne Error, in making mention of the *Moone*, declaring in these Words, that God was the Workeman thereof. Whereunto is correspondent that of the Prophet *Esay*, *I forme the* <sup>8</sup> *Esay 45.7.* *Light, and create Darknes. I make Peace, and create Enill: I the Lord doe all these things.* But as the *Moone* is here mentioned, and the *Sunne* not spoken of, so elswhere the *Sunne* is mentioned, and the *Moone* not spoken of at all, as in the <sup>9</sup> *2 Psalme* before alleaged: *In them hath he set a Ta-* <sup>10</sup> *Ps. 19.5.* *bernacle for the Sunne, which commeth forth as a Bridegroom out of his Chamber, and reioyceth as a Gyant to run his Course.* <sup>11</sup> *S. Gregory* thinkes that the Prophets omit- <sup>12</sup> *Greg. in E-* ting the *Sunne* in this *Psalme*, cannot be excused but by <sup>13</sup> *zech. Hom. 13.* an *Allegory*. I should thinkethat this *Psalme* was made in the *Night* time, when the *Sunne* being gone from that *Horizon*, the *Moone* was in her Brightnesse all the *Nights* long, as sometimes She appeares to vs when She is in the *Full*.

*Verf. 4. What is Man that thou art Mindfull of him? and the sonne of Man that thou visitest him?* ] Man, <sup>14</sup> *Calvin. Instit.* <sup>15</sup> *1.1. c.1. §.3.* *Calvin*, is neuer sufficiently touched, and inwardly moued with Knowledge of his owne *Basenes*, vntill he haue compared himselfe to the *Maiessty* of God. And how in that case they are at their Wits end, we haue often Exam-<sup>16</sup> *Iudg. 13.22.* ples, faith he, both in the Booke of <sup>17</sup> *Esay 6.5.* *Judges*, and in the <sup>18</sup> *Ezec. 2.1.* *Prophets*, so that this was a common saying among the People of God, *We shall surely die, because wee haue seene*

1 *Ps.* 144.3.2 *Iob.* 7.17.3 *1 Sam.* 9.8.4 *Plin. Nat. Hist.*  
4.7. *Proem.*

God. With like Astonishment is the Prophet *David* here stricken, and as here, so elsewhere, *Lord* <sup>d</sup> saith he, *what is Man that thou so respectest him, or the sonne of Man that thou so regardest him?* And *Iob* to like purpose, *What is Man?* saith he, *that thou shouldst magnifie him, and that thou shouldst set thine Heart upon him? and that thou shouldst visit him euery Morning, and try him euery Moment.* So that holy Men here speake as *Mephibosheth* <sup>f</sup> spake to *David*, *What is thy seruant, that thou shouldst looke vpon such a dead Dog as I am.* Indeed, consider we *Man* as he comes into the *World*, and the great adoe there is about him, in the bringing of him vp; and when once he is brought vp, the many *By-ways* that he takes: and well may we say as here it is, *What is Man? and the sonne of Man?* *Pliny* saw somewhat in *Mans Miseryes*, when he spake as he did, namely of all other liuing Creatures, how *Nature* hath brought him forth altogether *Naked*; and afterwards when he is clothed, how she hath clothed him yet with the *Bounty*, and *Riches* of Others; how when he is *Borne*, he is immediatly fast bound, hauing no part or *Member* at liberty, a point not practised on the young *Whelpes* of the wildest *Beast* that is; how among all other *Creatures*, there is not one, but by a secret instinct of *Nature*, knoweth his owne *Good*, and whereto he is made able: some make vse of the swiftnes of their *Feete*, Some of their *Wings*, some of their *Finnes*, and so forth; *Man* only knoweth nothing, vnlesse he be taught, he can neither *Speake*, nor *Goe*, nor *Eate* otherwise then he is trained to it; in a Word, how naturally he is apt and good at nothing, but to pule, and crye: but how much deeper should wee looke, then *Pliny* did into the *Depth* of his *Misery*, should we consider, which *Pliny* did not, neither indeed could hee, the great and abundant *MERCY* of God, in bestowing vpon him such *Dignities*, as here are specified by the Prophet, amidst those and greater *Miseries*, as *First* that the Lord is *Mindfull* of him: *secondly*, that

that he *Visiteb* him, *Memor es quasi absentis, visitas praesentem*. Thou art *Mindfull* <sup>h</sup> saith *S. Austen*, as of one that is *Absent*, thou visitest him as *Present*: *Thirdly*, that he Crowneth him with *Glory*, and *Worship*: *Fourthly*, that he giues him *Dominion* ouer the *Workes* of his *Hands*, and puts all things in subiection vnder his *Feete*, as is specified in these Particulars, *Sheepe, Oxen, Beasts, Fowles, and Fishes*. Nor all this in regard of *Princes* onely, and the high *Potentates* of the *VVorld*, but as <sup>i</sup> *Lemnius* well noteth, <sup>i</sup> *Lem. Exhort.* *Vniuersitatis Praefecturam ac Principatum attribuit, etiam ad Vit. Opt. infimo cuig, Cerdoni ac Plebeio, qui non minus fruitur Creatoris Munificentia, totiusq, Mundi Amoenitate spectabili cum primis ac visenda, quam Regum quivis Copijs, Opibusq, affluens*: He bestoweth the *Government*, and *Principality* of all these worldly Things, euen vpon euery meane *COXLER*, and basest *Artisan*, who no lesse inioyes this *Munificence* of the *Creator*, and *Pleasure* of the *World*, then the most wealthiest *King*, and *Potentate*. <sup>Instit. c. 3.</sup>

But what hath *Man* only? haue not *Women* also these *Prerogatiues*? Yes doubtlesse, *Women* also, and they as well as *Men*. And therfore consider they with themselves what cause they haue to be ashamed of their *sex*, as many of them of late shew themselves to be. Insomuch that it seems, displeased with their *Maker*, for not making them *Men*, maugre *God*, and *Nature*, they endeaouour to transforme themselves into the *Habits* of *Men*. *Videlicet* into their *Belt*, *scarfe*, *Hat*, *Points*, † *Steele-lettoes*, *Cut-Haire*, † *Ferrum est Doublet*, *Horsemans-Coat*, and as it is said, *Boots* to. <sup>Requod amanti.</sup> *Resolued* they are, it seemes, to bestow themselves on *sa. Iuvenal, Sat. 6.* *shan*, and to yeeld him somewhat to boote. The Prophet <sup>i</sup> *Esay* hath said ynough: so hath the Apostle <sup>m</sup> *s. Peter*: if <sup>i</sup> *Esay 3. 18. neither preuaile with them, *Law*, nor *Gospel*, let them be. <sup>m</sup> *1. Pet. 3. 3.* ware *God* himselfe takes not the Matter into his owne *Hands*; <sup>n</sup> *It is a fearefull thing to fall into the Hands of the* <sup>n</sup> *Heb. 10. 31.* *Lining God*. But to returne vnto my purpose.*

First as touching *Mindfulness*, to speake properly in ve-

• Iam. I. 17.

• Gen. 40. 23.

• Aug. in E-

vang. Ioan.

Traict. 7.

Alme Nutricis

blanda atq; in-

fracta Loquela.

Lucr. l. 5. v. 222

• Gen. 8. 1.

• Pl. 145. 15.

Pl. 147. 9.

• 1. Cor. 9. 9.

• Pl. 89. 32.

• Pl. 59. 5.

ry deed no *Mindfulness*, nor *Forgetfulness* can be said to be with God, forasmuch as with him all things are present, both which haue bene from all *Eternity*, which now are at this instant, and which shall be euer hereafter vnto the *Ends* of the World. So that as his *Substance* is *Immutable*, right so is his *Knowledge* to, seeing with him, as <sup>o</sup> speakes *S. Iames*, is no *Variableness*, neither *Shadow of Turning*. Whensoever then in Holy Scripture God is said to *Forget*, as also to be *Mindfull*, it is spoken *Figuratiuely*, according to the manner of Men, who *Forget*, or *Remember* thereafter as they helpe, or denye their helpe vnto the *Needy*. Thus *Pharaoes Butler* forgot his old Friend *Ioseph*: and Many no sooner vp the Ladder of *Preferment*, but they begin to want in this kind that which *Pharaoes Butler* had not, I mean a good *Memory*. Thus <sup>s</sup> it said to be with the Lord. For thus the *Scriptures* like *Nurses*, speak vnto vs in our own Language. When the Lord helps vs not, he is said to *Forget* vs, when he helpes vs, he is said to *Remember*, like as he remembred <sup>r</sup> *Noah* in the *Arke*. Why, but will some say, if this be all, God remembreth euen *Beasts* to, as he did euery *Beast*, and all the *Cattell* that was with *Noah*. And againe, <sup>t</sup> *The Eyes of all waite vpon him, he giues them their Meat in due Season, hee openeth his Hand, and filleth all things liuing with Plenteousnes*. True, he is *Mindfull* of *Beasts* indeed, but it is for our sakes that he is so *Mindfull* of them. For in respect of themselves, *Doth God take care for Oxen?* <sup>e</sup> saith the Apostle, *Or saith he it altogether for our sakes?* and the Answer there is, that for our sakes he saith it indeed.

Secondly, concerning *Visting*, To *Viste* in holy Scripture is taken two manner of wayes, either in *Iudgment*, or in *Mercy*. In *Iudgment* as elsewhere, <sup>u</sup> *If his Children forsake my Law, and walke not in my Iudgments. If they breake my Statutes, and keepe not my Commandements, I will visting their Offences with the Rod, and their Sin with Scourges.* And againe, <sup>x</sup> *Stand vp, O Lord God of Hosts, thou God of*

of Israel, to visite all the Heathen, and be not mercifull unto them that offend of malitious wickednes: but in this place, as also in some others it is taken in the way of Mercy, according to that of Zacharias the Father of S. Iohn Baptist, 7 Blessed be the Lord God of Israel, for he hath visited and redeemed his People. So the Lord is said to visite Sarah, in the 2 Booke of Genesis, in that he did to Sarah, as hee had spoken, concerning Isaac her Sonne, borne and bred in her old Age.

Verf. 5. *Thou madest him lower then the Angels, to crown him with Glory, & Worship.* Two Dignities of Man wee have heard already, this is the Third, namely, that he is crowned with *Glory*, and *Worship*; which two words *Glory*, and *Worship*, though briefly thus spoken, yet containe no doubt, much matter, and substance in them. I doubt not, <sup>a</sup> saith Calvin, but in these words he commends <sup>a</sup> Calv. in hunc those excellent Graces, which shew that Men are made to <sup>Ps.</sup> the Image of God, and created to the hope of the blessed and everlasting Life to come. For in that they are indued with Reason, whereby they may discern betweene Good and Evil; in that the Seed of Religion is sowed in them; in that there is mutuall Society betweene them, tyed together with certaine Sacred Bonds; in that the Respect of Honesty, and Shamefastnes, and Government of Lawes is esteemed amongst them; all these are of a very excellent and heauenly Wisdome. And therefore David in this place, worthily cryeth out, that Mankind is crowned with *Glory*, and *Worship*. But what is that he here saith, *Thou madest him lower then the Angels*?

Man in the former Respects, comming so neere to the Deity it selfe, <sup>b</sup> they endeauoured to signifie his Excellency, who cal'd him the Tye of all things Visible, and Invisible, or the Horizon of things Materiall, and Immateriall, forasmuch as he obtained a middle kinde of Nature, that is, a Nature about all things that were Materiall, though inferiour to such as were Immateriall. Now of this sort

<sup>b</sup> Corimb. in 2.  
de Cael. c. 1. qu. 2.  
art. 2. p. 184.

† Ita est: Charissimos nos habuerunt Dei Immortales, benevolent. Et qui maximus tribui bonos potuit, ab ipsis proximos collocaverunt. Senec. de Benef. l. 2. c. 29.

\* Hooker Ec. are the *Angels*. *Angels*, \* saith Reverend Hooker, are  
 elc. Pol. l. i. §. 4 *Spirits Immateriall, and Intellectuall, the glorious Inhabi-*  
*itants of those sacred places, where nothing but Light, and*  
*blessed Immortality, no shadow of matter for Teares, Dis-*  
*contentments, Griefes, and uncomfortable Passions to worke*  
*upon, but all Ioy, Tranquillity, and Peace, euen for euil and*  
*euil doth dwell. Such Observants of that Law, which the*  
*HIGHEST, whom they adore, loue, and imitate, hath impos-*  
*ed upon them, that our Saviour himselfe being to set downe*  
*the perfect Idea of that which we are to pray, and wish for on*

\* Mat. 6. 10.

*Earth, did not teach to pray or wish for more then* \* *only that*  
*here it might be with vs, as with them it is in Heauen. And*  
*again a little after: Of Angels we are not to consider only*  
*what they are, and doe, in regard of their owne being, but that*  
*also which concerneth them, as they are linked into a kinde of*  
*Corporation amongst themselves, and of Society and Fellow-*  
*ship with Men. Consider Angels each of them severally in*  
*himselfe, and their Law is that which the Prophet David*  
 mentioneth, \* *All ye his Angels praise him.* Consider

\* Ps. 148. 2.

\* Luc. 2. 13.

Mat. 26. 53.

Ps. 148. 2.

\* Heb. 12. 22.

Rev. 22. 9.

the *Angels* of God associated, and their Law is that which  
 disposeth them as an \* *Army*, one in order and degree a-  
 boue another. Consider finally the *Angels*, as hauing  
 with vs that Communion, which the Apostle to the \* *He-*  
*brewes* noteth, and in regard whereof, *Angels* haue not  
 disdained to professe themselves our *Fellow seruants*;  
 from hence there springeth vp a third Law, which bindeth  
 them to Workes of Ministeriall employment. Euery of  
 which their severall Functions, are by them perfourmed  
 with Ioy. And these are the ANGELS, to whom but  
 a little, God hath made vs here inferiour, who hereafter  
 shall be as they are, according to the saying of our Savi-  
 our, \* *In the Resurrection they neither marry, nor are giuen*  
*in Marriage, but are as the Angels of God in Heauen.* \* *De-*  
*sire to resemble God in Goodnes maketh them unweari-able,*  
*and euen unsati-able in their longing, to doe by all meanes al*  
*manner Good vnto all the Creatures of God, but especially*

\* Mat. 22. 30.

\* Hooker ubi  
 supra.

Ps. 91. 11.

Luc. 15. 7.

Heb. 1. 14.

Act. 10. 3.

Dan. 9. 23.

Mat. 18. 10.

Dan. 4. 10.

vnto



vnto the Children of Men, in the Countenance of whose Nature, looking downward, they behold themselves beneath themselves, euen as upward in God, beneath whom themselves are, they see that Character which is no where but in themselves and vs resembled. Howbeit here we must haue an Eye to another vnderstanding to, which the *Apostle* to the *Hebrewes* commendeth to vs, in that he interpreteth this Passage, of our Saviour IESVS CHRIST. But of that more anone. Concerning the fault that *Faber* found with this Translation, that he should be lower then the *Angels*; and how he insulteth vpon the *Vulgar*, and vpon *Erasmus* therevpon, I referre him to <sup>1</sup> *Erasmus*, who hath the leisure to see that whole Proceſſe.

<sup>1</sup> *Erasmus. Annot. in Nouum Test. in Epist. ad Heb. c. 2.*

Verſ. 6. *Thou madest him to haue dominion of the work of thy hands: and thou hast put all things in subiection vnder his Feet.*] The fourth Dignity I spake of, that belongs to Man, Dominion ouer all things that are in the World. No doubt but the Prophet in this place, hath Relation to those words that were <sup>m</sup> spoken by the Lord to Adam in the Beginning of the World, and <sup>n</sup> renewed vnto Noah, after the Drowning of the same, and recovery thereof. I, but wherein, will some say, doth this Dominion consist? It consisteth euen in this, that Man hath the vse of all Creatures, or for his Profit, or for his Pleasure. He may first kill and eate them, accordingly as was <sup>o</sup> said to Peter, *Rise Peter, kill, and eate*; Secondly, he may be clothed with them; Thirdly, he may vse them for his Pleasure, as *Apes*, and *Peacocks*; for such also had King <sup>q</sup> Solomon, as wee read in the First of Kings, and in the Second Booke of Chronicles.

<sup>m</sup> Gen. 1. 28.  
<sup>n</sup> Gen. 9. 2.  
<sup>o</sup> Act. 10. 13.

<sup>p</sup> Iob. 31. 19.  
<sup>q</sup> 1. King. 10. 22  
<sup>2</sup> Chro. 9. 21

If so be a Question be here mooued, concerning venemous and Sauage <sup>r</sup> Beasts, what vse there is of them, see- <sup>r</sup> *Zanch. de O- ing they are so farre from acknowledging this Power in per. Part. 3. li. Man*, that they are ready rather to flye in his Face, and to rend and teare him, nay sometimes to deuoure him: the Answer is, that at the first, when this Authority was giuen

to Man, they neither did, nor durst doe so, nay they were all of them brought to *Man*, and in acknowledgment of their *Obedience* to him, they were to haue their *Names* from him, insomuch, that whatsoeuer <sup>1</sup> *Adam* called euery liuing Creature, that was the *Name* thereof. Howbeit afterwards when Man did fall from God, then fell these *Beasts* also from the Soueraignty of *Man*, to revenge, as it were, Gods *Quarrell*, that seeing hee rebelled against God, they would also rebell against him. *Mirari noli, si ea qua deseruit superiorem, pœnas patitur per inferiorem.* Maruaile not, <sup>2</sup> saith s. *Austen*, if so bee that Creature [*Man*] who forsooke his Superiour, is punished by his Inferiour. Thus neither *Horse*, nor *Dog*, nor *Oxe*, nor *Sheepe*, nor any other liuing thing, <sup>3</sup> saith a Reverend *Prelate*, is tame at the first to obey vs, but it must haue many stripes, or euer it will bee brought to any good order to serue vs. And many Beasts, as *Lions*, *Beares*, *Wolues*, be so wild, that they will not serue *Man* at all, but still remaine his continuall *Enemies*, ready to deuoure him. So that the vse of these is now in respect of God, chiefly for as much as God by them doth chastise the Disobedient, when by reason of our sinnes, he armeth these *seruants* of ours against vs. Thus were <sup>4</sup> *Lions* sent among the *samaritans*, because they feared not the Lord, and <sup>5</sup> *Beares* among *Two* and *Forty* Children, for that they revered not his *Prophet*. But to returne vnto my purpose.

Though the Prophet (as I said) haue here Relation to the Words that were spoken to *Adam*, as also to *Noah*, yet in these his generall Words, I make no doubt but he aymeth at the *Heauen* aboue, as also at the *Starres*. For as his *Incomprehensible* MAIESTY filleth all things, so hath he giuen the vie both of *Heauen*, and *Earth*, and of the *Aire*, and of the *Water*, and of all the *Creatures* in them vnto Man. And surely for these Heauenly Lights, that is a pregnant Place in <sup>6</sup> *Deuteronomy*, where it is said, the Lord hath divided, that is, imparted them vnto all Nations vnder *Heauen*.

Vers.

<sup>1</sup> Gen. 2. 19.<sup>2</sup> Aug. de Verb.

Apost. Ser. 12.

Vid. Theodoret.

Grecor. affect.

curat. Ser. 4.

<sup>3</sup> B. PILKING.

on Aggey. p. M.

8. a.

<sup>4</sup> Ezech. 5. 17.

1. King. 17. 25

<sup>5</sup> 2. King. 2. 24.<sup>6</sup> Deut. 4. 19.

Verse. 7. *All Sheepes and Oxen: yea and the Beasts of the Field.* Having spoken so generally in the Verse before, of all things in subjection vnder the Feet of Man, he maketh instance in three Particulars, the *Beasts* of the Field; the *Fowles* of the Ayre; and the *Fishes* of the Sea. Of the *Fowles* of the Ayre, and *Fishes* of the Sea; in the next Verse; Of the *Beasts* of the Field in this. And here speaking of the *Beasts* of the Field, he instanceth in *Sheepe* and *Oxen*, the mildest of all the rest, and most profitable unto Man. Where by the way let me remember a good Meditation of S. Chrysostoms, who speaking of Savadge Beasts. *It is a great gaine unto vs,* <sup>a</sup> saith he, *that they are not sub-* <sup>b</sup> *dued to vs as other Beasts are. For how little would it avails* <sup>c</sup> *vs if so be we had brought LIONS under our power? What* <sup>d</sup> *great Profit should we reape if so bee wee could tame LIONS* <sup>e</sup> *ARDS? Surely it were to no purpose, but to make vs more* <sup>f</sup> *Proud and Arrogant. And therefore the Divine Providence hath suffered these to be exempted from our power: but* <sup>g</sup> *those which are profitable for vs, those he hath made tame,* <sup>h</sup> *as the OXE to plow, the SHEEP to cloath the Nakednesse* <sup>i</sup> *of our Bodies, other labouring BEASTS to cary those things* <sup>j</sup> *that are to be carryed in or out, FOWLE, & FISH, where-* <sup>k</sup> *by our Table may bee the better furnished. And yet as S.* <sup>l</sup> *James noteth, Every kinde of Beasts, and of Byrds, & of Ser-* <sup>m</sup> *pents, and things in the Sea, is tamed, and hath beene ta-* <sup>n</sup> *med of Mankind, but the TONGVE can no Man tame, it* <sup>o</sup> *is an unruly Evill, full of deadly poyson. But to returne* <sup>p</sup> *where I left.*

First, concerning *SHEEP*, they are, <sup>a</sup> saith *Pliny* in <sup>b</sup> *great request, both in regard that they serue as Sacrifices* <sup>c</sup> *to pacifie the Gods, and also by reason their Fleece yeeldeth so profitable an vse. For even as Men, saith he, are be-* <sup>d</sup> *holdent to the Cause for their Principall Food and Nourishment, which they labour for, so they must acknow-* <sup>e</sup> *ledge that they haue their cloathing and coverture of* <sup>f</sup> *their Bodies from the poore Sheepes. As touching Sacrifi-*

ees, though the *Gentiles* had great vse of them, as also the *Jewes*, yet we *Christians* haue none at all, and yet I knowe not how, the vse of them is such with some *Christians* that  
*1 S<sup>t</sup> Th. Moore* as *1 S<sup>t</sup> Th. Moore* obserueth very wittily, *They that were*  
*Wtop. 1.1.* *wont to be so Mecke and Tame, and so small Eaters, now bee*  
*become so great Devourers and so Wild, that they eat up and*  
*swallow downe the very MEN themselves. They Consume,*  
*Destroy, and Devoure whole FIELDS, HOUSES, and CI-*  
*TIES* Meaning as he there speaketh in the person of another, that *Noblemen* and *Gentlemen*, yea & certaine *Abbots* not contenting themselves with the yearely Revenues and Profits that were wont to growe to their *Fathers* and *Predecessors* of their *Lands*, nor being content that they liue in rest and pleasure nothing profiting, yea much noying the *Weale-publique*: left no ground for *Tillage*; they Inclosed all in *Pastures*; they threw down *Houses*; they pluckt downe *Townes*, & left nothing standing, but only the *CHURCH* to bee made a *SHEEP-HOUSE*.

Secondly, concerning *Oxen* they are so profitable to *Man*, that a certaine *Roman*, as *Pliny* reports, was iudicially *Endited*, *Accused*, and *Condemned* by the *People of Rome*, for that (to satisfie the minde of a Wanton Minion and Catamite of his, who said he had not eaten any *Tripes* all the while he was in the Country) hee killed an *Oxe*, although hee was his owne: yea and for this fact was Banished as if he had slaine his *Grangier* and *Bailife* of his Husbandry. These also serued the *Heathen* and the *Jewes* for *Sacrifices*, and though to vs *Christians* they are needles in that respect, yet are they so necessary otherwise, as that in many respects, we cannot be without them.

*c Plin Nat.*  
*Hist. l. 8. c 45.*

Verse. 8. *The Fowles of the Aire, and the Fishes of the Sea, and whatsoeuer walketh through the Pathes of the Seas.*] When these liuing *Creatures* here mentioned, and in the next *Verse* before were first created, this was the order of them, *First*, the *Fish*; *secondly*, the *Fowle*; *Thirdly*, the

the *Beasts* of the Earth, for so we read in the <sup>f</sup> Booke of <sup>f</sup> Gen. 1. 21.  
 Genesis. Here, and in the *Verse* before, the order is inverted, the last, first; and the first, last. *Beasts* in the first place with their kindes, *sheepe* and *Oxen*; *Fowles* in the second; and *Fishes* in the third. But howsoever the order is inverted, the meaning is all one, both in this place and in that, namely that all *Creatures* of what kinde soever (which are all comprehended vnder these) are put in subiection vnto Man. *Pecora voluptatis*, *Volucres Superbia*, *Pisces Curiositatis*. By *Beasts*, & saith S. Austen, may *Pleasure*; & *Aug. in hunc*  
 by *Birds*, *Pride*; by *Fishes*, *Curiosity*, bee meant, alluding <sup>Ps.</sup>  
 to that of S. Iohn, The *Lust* of the *Flesh*, the *Lust* of the <sup>h</sup> 1. Ioh. 2. 16.  
*Eyes*, & the *Pride* of *Life*. Howbeit I had rather goe more  
 literally with <sup>i</sup> S. *Chrysostom* to worke, and to vnderstand <sup>i</sup> *Chrys. in hunc*  
 as he doth, that we haue *Dominion* of all these, and they <sup>Ps.</sup>  
 are put in subiection vnder our *Feet*, in that God hath giuen vs *Art* and *Cunning* to take them. Whether they bee the *Fowles* on high, or *Fishes* beneath in the Deepe, or *Beasts*, as it was in the former *Verse*. The *Fowles* & *Fishes* are thus ioyned here together, for that both of them had their first<sup>l</sup> Creation out of the Waters, though concerning *Fowles*, *Aristotle* is of another minde. Here a *Note* <sup>1</sup> *Vid. Zanch de*  
 would be remembred, and that a worthy one which *An-* <sup>Oper. Part. 2. l. 7.</sup>  
<sup>c. 3.</sup>  
*toninus* hath, both of the *Verse* going before, as also of this, marry I dare not commend it for *Curran*t, but onely to our *Romish Catholiques*, and I wonder our *Rhemists* made here no vse of it, The *Note* is this. The <sup>m</sup> *Man* here <sup>m</sup> *Antonin. in*  
 meant is the *POPE*; The *Beasts* of the *Field*, *Men* liuing <sup>summa Part. 3.</sup>  
 on *Earth*; The *Fishes* of the *Sea*, the *Soules* in *Purgatory*; <sup>Tu. 22. 6. 5.</sup>  
 The *Fowles* of the *Ayre*, the *Soules* in *Heauen*. Hee that <sup>n</sup> *B. Inel* *De-*  
 would see more hereof, I referre him to <sup>n</sup> *B. Iewel*, as al- <sup>fence of the</sup>  
 so to my<sup>o</sup> *Lord* of *London*, and thirdly to *P. D. Dunne*. <sup>Apol. Part. 1. c.</sup>  
<sup>10</sup> *Divis. 1.*  
*Verse. 9.* O *Lord* our *Governour* how excellent is thy <sup>o</sup> *Serm. on the*  
*Name* in all the *World*.] This *Psalme* is like a *Bracelet* it <sup>Queenes day</sup>  
 beginneth and endeth with one and the same *Linck*. It is <sup>P. 695.</sup>  
 like vnto the *Yeere* which beginneth where it endeth, and <sup>p</sup> *Pleudo-*  
<sup>Mart. c. 3. p. 93</sup>  
 ends

ends where it doth beginne.

¶ *Virg. Georg.*  
42.

¶ *Atq; in se sua per vestigia voluitur Annui.*

In a word, it is a true Rhetoricall *Epanalepsis*. The Prophet no doubt had great Cause to begin with *Admiration*, but hauing now considered these particulars in this sort, hee had greater Cause as here he doth, to end with *Admirati-on*. For if so be we looke vpon Man in himselfe, we shall see him so poore a *Creature*, as it may well seeme strange vnto vs, admirably strange, that God should haue any respect, or cast so much as an Eye vpon him. And therefore as *Elisabeth* <sup>†</sup> said, *Whence is this to me, that the Mother of my Lord should come to me?* So whence is it, may wee say in our *Soliloquies* vnto God, that hee should visite vs in this sort, and haue this respect vnto vs.

¶ *Luc. 1. 43.*  
¶ *Christi Serm.*  
going to E-  
maus, p. 104. &  
p. 105. *Vid. Ian-*  
*sen. Epist. Dedi-*  
*cat. p. 5. b.*

¶ *Heb. 2. 8.*  
¶ *1. Cor. 15. 27*  
¶ *Ephes. 1. 22.*  
¶ *Heb. 2. 5.*

† *Domine*  
*quid est Ho-*  
*mo, &c. Aduer-*  
*sant Paulum*  
*Apostolum hunc*  
*locum ad Mor-*  
*tis humane in-*  
*telligentiam re-*  
*ferentem, ita ut*  
*istam Minorati-*  
*onem non solum*  
*nature Humani-*  
*nitatis assignet*  
*quietiam divi-*  
*nitatem Christi*  
*à Consortio Pas-*  
*sionis & Mortis*  
*acceptet. Ful-*  
*gent. de Pass.*  
*Dom. ad Tra-*  
*simund. l. 3.*

But is it of *Man* only that this *Psalme* doth thus speak? Nay, doubtlesse but of *God* and *Man*, of the promised *MESSIAS*, and in that respect this *Psalme* was a <sup>†</sup> *Prophe-*  
*se*, and many *Mysteries* of our *Faith* contained therein, to wit, our Saviours *Passion*, his *Resurrection*, and *Dominion*, which hee hath over all *Creatures*, both in *Heauen* and *Earth*. Witnesse the Apostle *S. Paul*, which doth open this *Psalme* vnto vs after the selfe same sort, as in his Epistle to the <sup>†</sup> *Hebrews*, his Epistle to the <sup>¶</sup> *Corinthians*, and his Epistle to the <sup>¶</sup> *Ephesians*. In his Epistle to the <sup>¶</sup> *Hebrews* thus: *Vnto the Angels hath hee not put in subiection the world to come, whereof we speake, but one in a certaine place testified saying, what is Man that thou art so mindfull of him: or the Sonne of Man that thou visitest him? Thou madest him a little lower then the Angels, thou Crownedst him with Glory and Honour, and didst set him ouer the Workes of thy Hands. Thou hast put all things in subiection vnder his Feet. For in that he put all things in subiection vnder him, he left nothing that is not put vnder him.* But now we see not yet all things put vnder him. But wee see *IESVS* who was made a little lower then the *Angels*, for the <sup>†</sup> *suffering of Death, Crowned with Glory and Honour,*  
that



that he by the Grace of God should tast Death for every Man. For it became him for whom are all things, & by whom are all things, in bringing many sonnes unto Glory, to make the Captaine of their Salvation perfect through sufferings. In his Epistle to the Corinthians thus: For hee hath put all things under his Feet; But when hee saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall bee subdued unto him, then shall the sonne also himselfe be † subiect unto † Christus in him, that put all things under him, that God may bee\* all in quantum Deus all. In his Epistle to the Ephesians thus: According to the working of his mighty Power, which hee wrought in Christ est, cum illo nos when he raysed him from the Dead, and set him at his owne subiectos habet: in quantum Sa- Right Hand in the Heauenly Places, farre aboue all Princi- CERDOS, nobis- cum illi subie- ctus est. Aug. de ctus est. Trin. J. c. 8. named, not only in this World, but also in that which is to Trin. J. c. 8. to come: and hath put all Things under his Feet, and gaue Ephes. 1. 16. him to be the Head over all Things to the Church, which is \* Id est, vt De- us in omnibus his Body, the fulnesse of him that filleth all in all. Electis omnia et efficiat que ad solidam eorum Beatitudinem pertinent. Piſ. cat. in 1. Cor. 15. 28.

By this then may appeare what speciall Cause the CHURCH had to appoint this Psalme for One of those that are to be read vpon the ASCENSION DAY. The ASCENSION DAY puts vs in minde, how when our Saviour for our behoofe, had perfourmed al those Offices that God required to be done; after he had been borne of a Pure Virgin; liued and taught in the World some three and thirty Yeares; died that Ignominious Death vpon the Crosse; rose againe the third Day; and shewed himselfe to his Disciples the space of Forty Daies after that: he came with them to the Mount<sup>b</sup> Oliuet (the selfe same Mount<sup>b</sup> Aſt. 1. 12. from whence not long before, he descended to his Passi- c Mar. 26. 30. on) and there in the Sight of them al ascended vp to Hea- uen, where according to S. Marke he<sup>d</sup> sat on the Right- d Marc. 16. 19. Hand of God, and in that Sence is there to set to the End of the World according to that of Peter, c Whom the Heauen c Aſt. 3. 21. must receaue, untill the times of Restitution of all Things

Es. which

## Ps. 8. Domine Dominus.

which God hath spoken by the Mouth of all his Holy Prophets since the World began. And al this as it is the Meaning of the Solemnising of that Feast, so is it in effect, the Argument of this Psalm concerning our Saviour CHRIST. Whose Humiliation, as it was shewed in those Words, Thou madest him lower then the Angels: so his Exaltation is annexed immediatly, in that he was Crowned with Glory and Worship, and hath the Dominion of the Workes of Gods Hands; and hath all Things in subiection under his Feet. Thus the Apostles tooke this Psalm, and our Mother the CHURCH teaching vs, thus to take it too, shee giues vs those Eyes to see the Mystery in this Psalm, that in greatest probability, we might otherwise haue wanted.

Blesse, O Lord, this CHURCH of thine, & defend Her now in time of Prosperity, as thou hast done heretofore  
 f Ezech. 16.6. in time of her Adversity. If when She was, as was <sup>f</sup> Ierusalem, polluted in her owne Bloud, thou saidst vnto Her, as thou didst to Ierusalem, when She was in her Bloud, *Liue*: yea thou saidst vnto Her when shee was in her Bloud,  
 s V.7. *Liue*: now thou hast caused Her to multiply as the s Bud of the Field, and she hath increased and waxen Great, and is come to excellent Ornaments, and hath prospered into a h KINGDOME: Oh deliuer Her not now, vnto the  
 h V.13. i will of them that hate Her. Remember thy Covenant  
 i V.17. with Her in the Dayes of her <sup>i</sup> Youth, and establish vnto  
 i V.60. Her an euerlasting Covenant. m Spare thy People O Lord,  
 m Ioc. 2. 17. and giue not thy Heritage to reproach. Why should Papi-  
 s Ps. 79. 10. fists and Athists say, n Where is now their God?

To the same GOD Uncreate, Incomprehensible, Eternall, and Almighty, Vnity in Trinity, and Trinity in Vnity, be all HONOUR, PRAISE,  
 POWER, and DOMINION  
 now and evermore,

A M E N.

